

MINUTES

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Accompanying Documents

OF

ILLINOIS YEARLY MEETING

OF THE

Society of Friends,

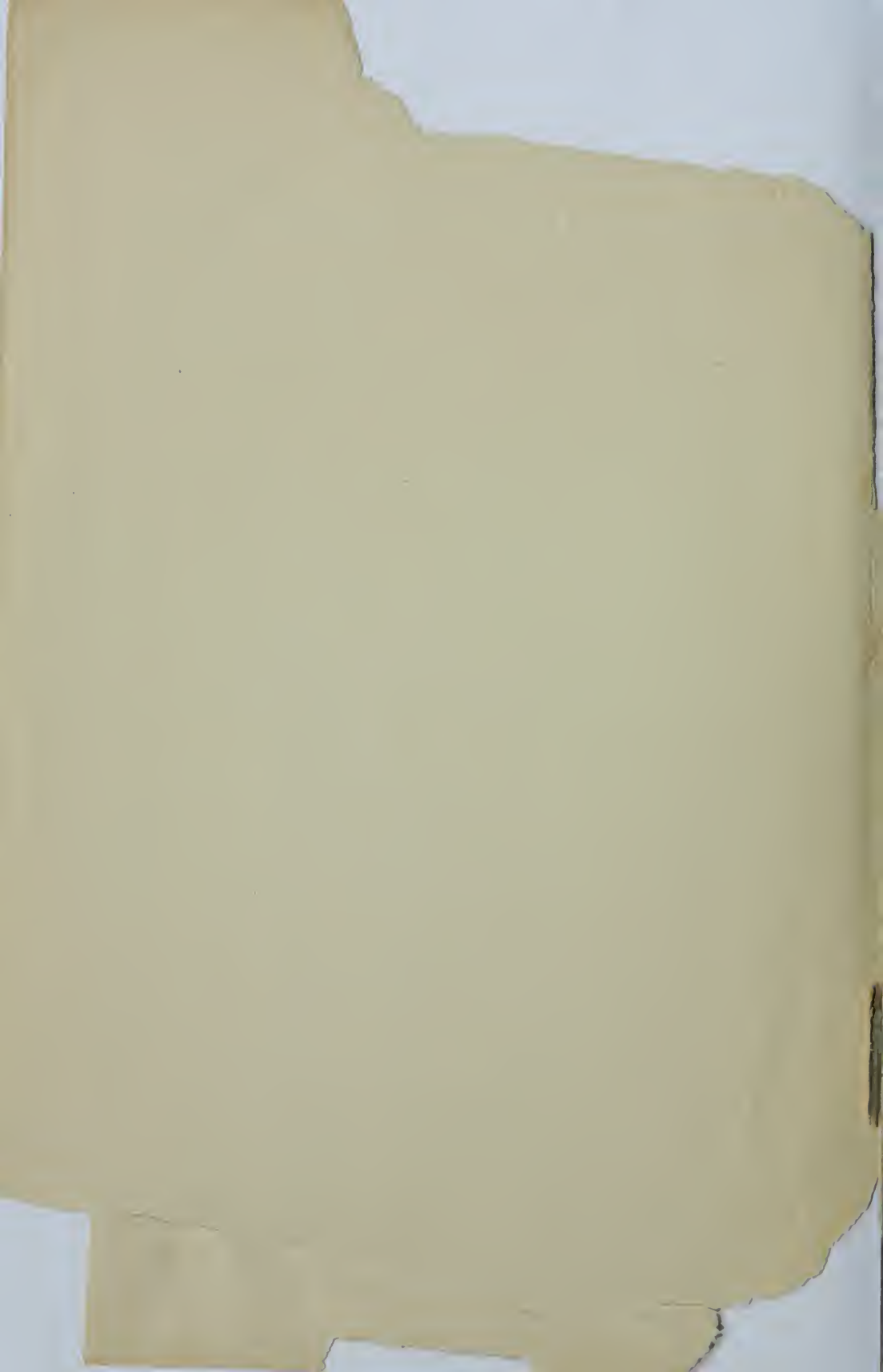
HELD AT

CLEAR CREEK,

Putnam County, Illinois,

NINTH MONTH,

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Sterling Gazette Print, Sterling III.

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1892

Ill. Yrly. Meeting

Illinois Yearly Meeting of Friends.

MINUTES.

1. Illinois Yearly Meeting of the Religious Society of Friends met in its eighteenth annual session at Clear Creek, Putnam Co., Illinois, on the 12th day of the ninth month, 1892.

2. The names of representatives as appear on the reports from our quarterly and half-yearly meetings were present and all responded to their names except five. One of which forwarded a reason for his non-attendance.

BLUE RIVER:—Isaac P. Wierman, Ruth Lewelling, Oliver Overman, Elizabeth Trueblood, Elizabeth H. Coale, T. Clarkson Wood, Lydia K. Penrose, John R. Benjamin.

PRAIRIE GROVE:—Eliza T. Whitacre, John Corry, Thomas E. Hogue, Elijah Hogue, Harvey P. Hartley, Laretta H. Nichols, Mary E. Corry, Ann Hogue, Katie Pownell.

NEBRASKA HALF-YEARLY MEETING:—Fannie C. Lownes, Samuel Coale, J. Russel Lownes, Isaiah Lightner, Wm. Webster, Wm. Wilson, Katie Shotwell and Jacob Z. Shotwell.

3. Minutes of Friends in attendance from other yearly meetings were read and the Clerk is directed to present, at the usual time, an appropriate minute recognizing their company and labors.

4. As a committee to gather the exercises of this meeting and report to a future session we appoint Mary G. Smith, Fannie C. Lownes, Theodore Marsh and Elizabeth H. Coale.

It is directed to call on the chairman of the committee appointed last year for the exercises of the several sessions prior to this appointment.

And it is also directed to gather the exercises next year until such time as another like committee is appointed.

5. The committee appointed last year to revise, publish and distribute the proceedings report the work performed at an expense of \$149.47. The report is satisfactory and the committee continued for the same service the ensuing year.

The chairman of this committee is authorized to draw on the treasurer for the necessary funds and report next year.

6. To prepare a reply or replies to the epistles received, we appoint Laura F. Marsh, Allen J. Flitcraft, Mary E. Trueblood, Addie B. Hartley, Grace Whitacre, David Wilson, Abraham H. Brown, Clarence C. Mills, Margaret M. Merritt and Clara Pyle.

It is directed to report on Fifth-day.

7. The clerk is hereby directed to procure paper and all necessary writing material for the use of the meeting, and draw on the treasurer for the same.

8. Epistles were received from all of the yearly meetings with which we correspond, and those from Philadelphia, Baltimore and New York were read. The reading of the remainder was deferred until this afternoon.

9. The committee appointed under minute No. 8, last year, made the following satisfactory report:

We are united in presenting the following named persons to constitute the nominating committee the ensuing year. Gertrude Tomlinson, Lewis Coale, Oliver Overman, Hannah S. Mills, Russel Lownes, Addie B. Hartley, Hugh L. John, Elizabeth H. Coale, Mattie M. Wilson, Elizabeth Mills, Allen J. Flitcraft.

It is directed to report when called upon during the session and also to present the names of persons to constitute a like committee at the opening session next year.

10. The representatives are directed to confer at the rise of this session and report to the meeting this afternoon the names of persons to serve as clerk and assistant for the ensuing year.

11. The meeting then adjourned until 2 o'clock this afternoon.

SECOND-DAY AFTERNOON.

12. The 12th of 9th month the meeting assembled at the appointed hour.

13. Elijah Hogue, in behalf of the representatives, reports that they have conferred and are united in proposing the name of Oliver Wilson for clerk and Susan L. Brown for assistant clerk, who being separately considered were united with and accordingly appointed to those stations the ensuing year.

14. The remaining epistles were read, and the same kind and tender feeling characterized the meeting that was so apparent during the reading this forenoon.

15. The recent accounts given in our secular papers of the late scenes in the prize ring have been brought to our attention, and the meeting is united in appointing the following committee to consider the subject and report to a future session some measure, if possible, to prevent such occurrences, and also to prevent the publication of literature pertaining to them: Edward Coale, Carver Tomlinson, Theodore Marsh, Mary A. Mills, Russel Lownes, M. Louisa Bumgarner, Clarence C. Mills and Allen J. Flitcraft.

16. Edith A. Mills, on behalf of the correspondents, reports that the epistles were all copied, signed by the clerk and forwarded to the meetings addressed.

17. To serve as correspondents the ensuing year, Mattie M. Wilson and Edith A. Mills are appointed. They are directed to report next year.

18. The following report was received from the librarian which was satisfactory, and Abel Mills is continued librarian and directed to report next year.

19. The clerk is directed to issue an order on the treasurer for

the sum of 35 cents in favor of Abel Mills, the amount due him as librarian.

20. Then adjourned until 10 o'clock to-morrow morning.

THIRD-DAY MORNING.

21. The 13th of 9th month, at the appointed hour, the meeting convened.

22. The meeting at this time entered into the consideration of the state of society as shown by the reports from our subordinate meetings and the following summaries united with.

SUMMARY OF ANSWERS TO QUERIES.

Ans. to 1st Query—Greater diligence in attendance of meetings for worship and discipline would be profitable. One meeting reports that owing to inclement weather two meetings have not been held. No unbecoming behavior noticed. The hour of meeting fairly well observed.

Ans. to 2nd Query—Friends endeavor to maintain love and fellowship towards each other, as becomes our christian profession. Tale-bearing and detraction discouraged, and when differences arise endeavors are used to end them.

Ans. to 3rd Query—Our members generally keep within the bounds of simplicity and utility in apparel. They endeavor to encourage plain and honest speech and gentle dignity of deportment. Care is extended against pernicious literature and corrupting conversation, supplying instead such as has a wholesome influence. The more frequent reading of the scriptures should be encouraged.

Ans. to 4th Query—Our members are clear of importing, distilling and vending intoxicating liquors as a beverage. They also avoid renting their property or selling their grain for such purposes. One meeting reports that more care in regard to the use of intoxicants should be taken, the others entirely free from its use so far as known. They are generally thoughtful in extending a proper temperance influence throughout their neighborhoods, and they give help and encouragement to the intemperate for their reformation. They discourage the use of tobacco, though not entirely clear of its use. Great-

er care should be exercised against attending places of unprofitable diversion and demoralizing tendencies.

Ans. to 5th Query—The necessities of the poor claim due consideration and assistance to find suitable employment. has been tendered. Care is taken to assist their children in obtaining an education.

Ans. to 6th Query—Most of our members bear a faithful testimony in favor of a free gospel ministry resting upon divine qualification. Also a testimony is borne against oppression, oaths, military services, clandestine trade, prize goods and lotteries. Although one meeting reports more care would be desirable in regard to the evils mentioned in the latter part of this query.

Ans. to 7th Query—Our members generally are careful to live within the bounds of their circumstances and avoid involving themselves in business beyond their ability. They endeavor to be just in their dealings and punctual in complying with their engagements. Where any have given reasonable grounds for fear in these respects, care has been extended.

Ans. to 8th Query—Nearly all of our members are clear of violating our vital testimonies or so acting as to morally injure themselves. When occasion requires, care has been extended to restore to correct living and unity of fellowship in the society.

23. After the consideration and adoption of the 8th summary answer the remaining queries were deferred until this afternoon.

24. Then adjourned until 2:30 o'clock this afternoon.

THIRD-DAY AFTERNOON.

25. The 13th of 9th month at the hour adjourned to the meeting assembled.

SUMMARY OF ANSWERS CONTINUED.

Ans. to 9th Query—We endeavor to give our children and those under our care a useful education under the best surroundings our circumstances will permit. No schools under our care.

Ans. to 10th Query—The queries addressed to the quarterly,

monthly, executive and preparative meetings have been read and answered as directed.

Ans. to 11th Query—There have been no meetings established and none discontinued during the year.

26. Blue River and Prairie Grove Quarterly Meetings report that their treasurers have been instructed to pay to our treasurer their respective quotas of yearly meeting fund, and one of the representatives of Nebraska's half yearly meeting reports their quota paid.

27. Statistical reports were received from all our subordinate meetings except Prairie Grove and Wapsienonoc monthly meetings. The clerk is directed to procure these and place in the hands of the publishing committee in time to be printed with our proceedings.

28. To constitute a committee to settle with the treasurer and ascertain the amount of funds necessary to be raised the ensuing year also to propose the name of a suitable person to serve as treasurer we appoint Hugh L. John, Chas. W. Mills, Samuel Coale, Gertrude Tomlinson, Theodore P. Marsh and Oliver Overman. It is directed to report to a future session.

29. One of the representatives appointed under minute 39, last year, reports that three of the members attended the meeting of the Philanthropic Union held at Lincoln, Loudon Co., Virginia. And that a complete report of that meeting will be forwarded to this body for distribution.

30. The subject of licensing the liquor traffic was introduced, and it is the sense of the meeting to appoint a committee to consider the subject of putting this meeting on record on this subject, and if, in their judgment, it is best to present a resolution placing us before the world in our true light in regard to this great evil, we appoint Theodore P. Marsh, Laurette H. Nichols, Mary W. Smith, Emma R. Flitcraft, Oliver Smith, Chas. W. Mills, Elijah Hogue, Daniel Greist, J. Russell Lownes, Mary E. Trueblood and Julia Tharpe. It is directed to report at a future session.

31. Then adjourned until 2 o'clock to-morrow afternoon.

FOURTH-DAY AFTERNOON.

32. Near the time adjourned to the meeting assembled.
33. The general committee on philanthropic labor presented the following report which was satisfactory. Its recommendations are approved and the chairman of the general committee is authorized to draw on our treasurer for the sum of three hundred dollars, if needed, for the use of the committee. To constitute a like committee we appoint the following named persons. It is directed to report next year.
34. The committee appointed by minute 30 in regard to the licensing of the liquor traffic, submitted the following which was united with.
35. The committee in the interest of First-day schools made the following satisfactory report.
36. To constitute a committee in the interest of First-day schools the following named were appointed. It is directed to report next year.
37. The dining hall committee made the following satisfactory report. Its recommendation in regard to the meeting furnishing meals for Friends was concurred in. The committee is continued, and it is directed to report next year.
38. Then adjourned until 10 o'clock to-morrow morning.

FIFTH-DAY MORNING.

39. The 15th of ninth month Friends again assembled.
40. The visiting committee presented the following satisfactory report.
41. To constitute the visiting, isolated and literature committee we appoint the following: It is directed to labor as way opens and report thereof next year.
42. The committee appointed last year under minute No. 54, to consider the propriety of publishing a directory of membership presented the following satisfactory report. The committee is directed to distribute them in the same proportion and manner as we distribute the copies of our yearly meeting proceedings.
43. Mary G. Smith is authorized to draw on the treasurer for

the necessary funds for the payment of and distribution of the directories.

44. The committee appointed under minute No. 56, last year to memorialize the management of the Columbian Exposition in that no intoxicating liquor be sold on the ground, report that it did not so memorialize. The Committee is continued and is directed to work during the coming year if way opens in such way as it may deem best. It is directed to report next year.

45. The committee appointed under minute No. 15, of this year, in regard to the brutal exhibition in the prize ring at New Orleans made the following report and recommendation which was approved.

MINUTES OF VISITING FRIENDS.

46. The following named Friends from other yearly meetings were in attendance, with minutes of Unity from their respective meetings. Isaac and Ruth Wilson, the former a minister, and the latter an elder, with a minute from West Lake monthly meeting, held at Bloomfield, Ontario, the 21st. of 4th. month, 1892.

Endorsed by Canada half yearly meeting, held at Pickering, the 30th. of 5th. month 1892.

Levi L. Benson, a minister, with a minute from Stillwater monthly meeting held at Richland, Ohio, 8th. month 20, 1892.

Endorsed by Stillwater Quarterly meeting, held at Plainfield, Ohio, the 25th. of 8th. month 1892.

Joshua B. Washburn and Caroline his wife with a minute from Chappaua monthly meeting, held at Mt. Kisco, New York, 8th. mo. 11th. 1892.

The company and labors of these friends in the exercises of their gifts, as well as those here without minutes have been truly acceptable to us. And as we separate, they to extend their journey into other fields, may they be strengthened to continue their labors in the Master's service, realizing also that we of one accord are with them in all their good works.

47. Then adjourned until 2 o'clock this afternoon.

FIFTH-DAY AFTERNOON.

48. The 15th of Ninth month Friends assembled at the appointed hour.

49. The committee appointed under minute 44 last year, to secure a department in some Friends' paper made the following report and recommendations, which are approved. The following committee is appointed and directed to report: E. Hicks Trueblood, Elizabeth Mills, Lauretta H. Nichols, Elijah Hogue, Isaiah Lightner and Fannie C. Lownes.

50. The committee on finance submitted the following report, and recommended that \$600. be raised as a yearly meeting fund, also present the name of Amos B. Wilson for treasurer. The report and recommendations are approved, and Amos B. Wilson is accordingly appointed treasurer.

51. To constitute a committee to readjust if necessary the quotas of the several subordinate meetings, we appoint Abel Mills, John R. Benjamin, John Cory, Samuel Ceale, Elizabeth Trueblood, Oliver Overman, Horace Edsall, Edward Whitacre and Hugh L. John. It is directed to report next year.

52. The clerk is directed to inform the subordinate meetings of their respective quotas of yearly meeting fund and request them to send 50 per cent. of it to our treasurer in Fourth month, 1893, and the balance in the Ninth month, prior to our next meeting.

53. The minutes of the representative committee were read and acted upon so far as they concern this body.

54. A paper, by Thomas E. Hogue, entitled the "Inner Light" was presented by the representative committee, which was read and approved, and is directed to be printed with our proceedings, also have 10,000 copies printed in leaflet form for general distribution. Limited numbers of copies of this leaflet can be procured by forwarding the address and necessary postage to Abel Mills, Mt. Palatine, Ill., Librarian for Illinois Yearly Meeting.

55. The representative committee report that no way opens for further action on the subject referred to them last year by this meeting entitled "Our Vital Testimonies," but present the following in regard

to the "Testimony of the Society." As an explanation and definition of what are the vital testimonies of the Society of Friends, as referred to in our Discipline, after due deliberation and some amendments the following was approved:

We believe in one vital principle—immediate revelation of God to man, or the "light within." Out of which grow the testimonies contained in our discipline.

56. A memorial was read from Genoa monthly meeting concerning our deceased friend Susan Y. Truman, endorsed by Nebraska's "Half Yearly" meeting, also endorsed by the representative committee. The clerk is directed to sign the memorial in behalf of the meeting and place in the hands of the publishing committee.

57. The clerk informs this meeting that all business entrusted to his care has been attended to.

58. The committee appointed to reply to the epistles received, presented one which was read and approved, and it is directed to be copied in type writing addressed to the several meetings, signed by the clerk in behalf of the meeting, and forwarded to the meetings addressed.

59. The committee to gather the exercises of the several sessions of this meeting present the following satisfactory report.

60. In all of our deliberations during the meeting, we have felt a strong bond of fellowship, uniting the old and young. We trust that this bond of union will grow and strengthen and that the influence of this, our annual gathering, will go out into the world for good. And now with grateful hearts that we have been enabled to transact all the business coming before us in that unity and true fellowship that should characterize all rightly gathered assemblies, we now conclude to meet at the usual time next year.

OLIVER WILSON, Clerk.

REPORTS.

REPORT OF COMMITTEE ON FINANCE.

The committee have examined the accounts of the treasurer and believe them to be correct, as follows:

RECEIVED.

To cash Balance at last report.....	\$227	56
“ “ Blue River’s quota.....	300	00
“ “ Prairie Grove’s quota.....	225	00
“ “ Nebraska’s quota.....	75	00
		\$827 56

PAID.

By cash for Printing Minutes.....	\$149	47
“ “ “ Printing Disciplines.....	88	00
“ “ “ Directories.....	47	16
“ “ To Philanthropic Labor Committee.....	83	00
“ “ To Executive Committee—First-Day Schools.....	48	00
“ “ To Trustees for repairs and expenses, '91-'92.....	31	85
Exchange.....	50	\$447.98
		\$379 58

Balance in treasury.....

We recommend that \$600.00 be raised for yearly meeting purposes and propose Amos B. Wilson for treasurer. We also recommend the appointment of a committee to examine, and if necessary, readjust the quota of the quarterly and half years meetings.

HUGH L. JOHN, Chairman.

REPORT OF DINING HALL COMMITTEE.

The committee in charge of the Dining Hall, reports that due care has been taken and meals have been furnished as usual. The committee recommend that a new committee be appointed and that

the dinners be furnished free of charge for Friends in attendance of the meeting, and draw on the Yearly Meeting Treasurer for the necessary funds to defray the expense.

Signed on behalf of the committee by

O. P. MILLS,
E. HOGUE.

*REPORT OF THE COMMITTEE ON PHILANTHROPIC
WORK.*

To Illinois Yearly Meeting of Friends to be held Ninth Month, '92.

DEAR FRIENDS: We here present the report of the Committee on Philanthropic work, with those of the Superintendents of its several lines of labor.

As chairman of the general committee, I prepared reports for our several lines of work for the past two years and forwarded to the superintendents of similar work in the Friends Union for Philanthropic labor or to its general chairman, in time for the meeting in Virginia in last month, and append herewith the report of our delegates who were in attendance; also the recommendations of the Union as received from its president since the meeting. The first of these recommendations, we have already in a measure complied with in the meetings of parts of our committee at the time of our quarterly meetings; the second, if approved, would require an address or epistle from us to Indiana and Baltimore committees in their approaching annual meetings this year, and to the committees of the other yearly meetings as their meetings occur next year. If these epistles are practical in their character showing the methods of work and attendant successes of each yearly meeting's committee and suggesting methods or lines of work in co-operation, they can be made very beneficial.

Referring to the work of the past year, we think it has been less efficient in local effect and more deficient in report, for want of better contact or correspondence between the local committees and the several superintendents and general chairman, earlier in the year. To remedy this in a measure, we feel free to recommend that one or more of our superintendents, who may feel drawn to the work, may, with the approval of the Executive Committee and General Chairman, visit each local meeting for the purpose of awakening interest and starting action in some or all of our lines of work, upon the part of the committee of each meeting. Such visits will

tend to increase largely our activity and to give a wisdom and uniformity of effort not easily attained by separate, independent action or through correspondence. To accomplish this the expenses of travel should be paid from our General Committee's fund. After such visits and near the close of the year, each local committee should prepare a report of its work, whether much or little and include in it a statement of its difficulties, if any, and suggestions for more successful work the year following.

In response to the desire and action of the Prairie Grove and Blue River branches of our general committee, petitions were sent to the House of Representatives at Washington, and to the Hon. C. N. Curtis, Chairman of its Judiciary Committee, asking for the passage of a bill then before this committee abolishing capital punishment within the jurisdiction of the General Government. We also prepared requests to each Congressman representing districts in which we had meetings and forwarded them to members in these meetings for signature and forwarding to the representative of said district. It is with pleasure that we note in our newspapers that prominent officers of our army are taking an interest in the subject and adding their influence in favor of the abolition of this penalty in all United States cases. We append the forms of petitions and letters.

Petitions were also forwarded to the U. S. Congress, protesting against the repeal of the prohibitory law against the sale of intoxicating drinks in Alaska.

CHICAGO, Illinois, 6 mo., 14, 1892.

To The Speaker, and Members of the House of Representatives of the United States in Congress assembled:

GENTLEMEN:—Being advised that the subject is now before the Judiciary Committee of the House, your memorialists most earnestly petition your honorable body for the passage of a Bill for the abolishment of capital punishment, believing such punishment not to be in harmony with the Divine Law, nor in unison with the advanced civilization of the nineteenth century.

Signed on behalf and by direction of the Committee for Philanthropic labor, representing Illinois Yearly Meeting of Friends.

JONATHAN W. PLUMMER, Chairman.

CHICAGO, ILL., 6 mo., 14, 1892.

Hon. C. N. Curtis, Chairman Judiciary Committee of the House of Representatives, Washington, D. C.

ESTEEMED FRIEND:—Our attention has been called to a Bill now before your committee, providing for the abolition of capital punishment. The religious "Society of Friends" has, since its organization, considered capital punishment inconsistent with the teachings of Jesus, and contrary to sound principles. We therefore, as representatives of Illinois Yearly Meet-

ing of Friends, appointed to act in its behalf on all humanitarian subjects; ask the favorable consideration and report of your committee upon this or a similar bill.

Signed on behalf and by direction of the Committee for Philanthropic Labor, representing Illinois Yearly Meeting of Friends.

JONATHAN W. PLUMMER, Chairman.

To be signed by members in local meeting neighborhoods and forwarded to the Congressman representing the district in which the signers live.

ESTEEMED FRIEND:—The committee for Philanthropic Labor of the Illinois Yearly Meeting of Friends, representing a membership in Nebraska, Iowa, Illinois and Indiana, having petitioned the United States House of Representatives to pass a Bill for the abolishment of capital punishment (the subject now being before your Judiciary Committee); We, members of this society residing in your district, respectfully solicit your interest and aid in the passage of such a bill.

HOUSE OF REPRESENTATIVES, U. S.

WASHINGTON, D. C. June 29.

Edward Coale, Esq., Holder, Ill.

DEAR SIR:—Yours with petition at hand. I am heartily opposed to Capital punishment and shall do all I can for the bill you mention. I have already conferred with Gen. Curtis, of New York, regarding the bill.

Very truly yours,

OWEN SCOTT.

NEW YORK, Eighth Month, 2, 1892.

To the Philanthropic Committee of Illinois Yearly Meeting.

DEAR FRIENDS.—At the recent conference of Friends Union for Philanthropic Labor, at Lincoln, Va., the following recommendations were approved, viz: 1st. Each Yearly Meeting Committee to hold conferences on Philanthropic Work at the time of Quarterly and Yearly meetings.

2nd. Each Yearly meeting committee correspond annually with the committees of the other Yearly meetings, explaining their lines and methods of work.

Special committees of the union have been discontinued, and instead superintendents of each department have been appointed and their duties defined, among which they are to have prepared and distributed to the several yearly meetings, essays or papers to be read at the Quarterly Conferences.

I Remain Your Friend, JOHN W. HUTCHINSON.

President of Friends Union for Philanthropic Labor.

REPORT OF COMMITTEE ON SOCIAL PURITY AND THE SUPPRESSION OF IMPURE LITERATURE.

To prepare a report in these two lines of work is a difficult task owing to the many seeming divergent ways of getting at the work. Since our last Yearly Meeting letters have been written to every monthly and executive

meeting in the verge of the Yearly Meeting which have been a means of opening up in several localities quite an interest where there was little or none before. I assisted in preparing and sending a circular letter to each meeting and it has been used in the 14th and 15th districts of the W. C. T. U. with marked success. I prepared an address on Social Purity and Pure Literature and presented it to several of our Philanthropic Committee members and also read it before sixteen public meetings.

Sent out the blank prepared by our committee to Editors and used them in our own town signed by two organizations. Have received several letters from different localities expressive of the interest that the circular letter etc., had aroused when accompanied by a little effort. Twenty-one thousand and six hundred pages of literature have been circulated and \$14 from our meeting fund has been used by me in our work. Mothers' Meetings have been held by our members and much interest awakened in this direction. The most practical good accomplished is perhaps in the setting an interest in motion.

Signed, MARY G. SMITH.

A REPORT OF THE WOMAN'S MEETING.

A Woman's Meeting was held on Fourth Day afternoon which was a very interesting session, being full of thought and instruction and many subjects of vital importance talked over.

Of the twenty one thousand or more pages of literature four thousand three hundred were on social Purity. Fourteen thousand, six hundred and two on humane treatment of men and animals; two thousand and seventy two of temperance literature and

240	Pages	Scattered Seeds,
216	"	Sermon on the Mount,
96	"	Proverbs: Leaflets,
800	"	Miscellaneous.

This report does not include any reports from local meeting committees but covers the work of the superintendent only.

She has in addition to the funds named in her report, received aid from interested persons in the name of the W. C. T. U. of whose 15th Illinois District she was last year elected superintendent and has recently been re-elected for another year.

In connection with this report we wish to call attention to a phase of rescue work coming under the notice of the committee. One of our Chicago Children's Aid Societies has entered upon the much needed work of trying to save unmarried mothers with their children, so that both may be brought into honest, reputable and useful lives. The result of its efforts has been so encouraging that it will justify report here and such effort as we can make to call the attention of other cities to the need of similar effort. The secretary

of this Children's Aid Society, Glen Wood, reports that for the first nineteen months of their work ending 7th mo. 30th of this year, that over two thousand cases had been investigated and seven hundred and ninety four mothers and infants came into their care. Of over three hundred mothers received with their infants, almost all are living reputable lives in good families and caring for their own babies. Of the babes kept with their mothers very few die, while when taken apart from them a large proportion die. The agent says about two fifths of all cases of this kind coming to them are of persons intending to live immoral lives and therefor not received: about one fifth prefer to accept situations as wet nurses and be rid of their babes, while the remaining two fifths are largely girls who have been deceived and who wish to do well, but who would in large numbers be forced into continued immoral life if it were not for such help as the society gives them. Homes are found in good families for mother and child and so far without difficulty and with comparatively light expense.

REPORT OF COMMITTEE ON INDIAN AFFAIRS.

MT. PALATINE, ILL., Sixth Month, 22nd, 1892.

To Jonathan W. Plummer Chairman of Committee on Philanthropic Labor.

DEAR FRIEND: I herewith send a statement of the work done the past year for our Indian Committee. In the eleventh month last having noticed that Baltimore Friends were in the habit of forwarding to the Indians some useful token of remembrance on Christmas, it was suggested in our Committee at the 11th month Quarterly Meeting that we join them in the good work and appropriate twenty five dollars to be sent to Edward Stabler, Jr. for that purpose, which was done.

In the first month last, our Committee was informed that there was considerable trouble in the Santee and Ponca Agencies on account of an alleged decision of the Interior Department that half breeds could not hold the lands that had been allotted to them in severalty by one of our committee, Isaiah Lightner, causing him to feel very keenly the injustice of the matter. But upon corresponding with our valuable Friend and co-worker, Edward Stabler, Jr. who so ably represents us on the General Committee of the seven Yearly Meetings, we found that he in company with Joseph J. Janny of Baltimore and representatives of other Religious organizations, had attended the regular meeting of the Commission at Washington and had called the attention of the Commissioner to this decision which proved to be only the opinion of a deputy attorney as to the ruling in these cases: and he had no doubt but that said ruling would be set aside.

In the second month last, Edward Stabler, Jr. forwarded to me, a recent decision of the Court of Claims held in the city of Washington on the 11th day of January A. D. 1892: the court finds the following findings of fact-to-wit: (I omit all the report except the closing statement.) The court finds that under the treaty of Buffalo Creek, January 15, 1838 a balance was due said

Indians at that time (1838) of one million nine hundred and seventy one thousand, two hundred ninety five dollars and ninety two cents, for the payment of which it seemed necessary that Congress should make a special appropriation, there being no money available without such a course. We therefore at the instance of Edward Stabler, Jr. forwarded to the Senate and House of Representatives petitions for said appropriation. As this matter has had to go through a regular course of the Courts, it will likely entail quite a bill of expense as attorneys fees.

All of which is very respectfully submitted,

JOSHUA L. MILLS, Chairman.

REPORT OF COMMITTEE ON LOTTERIES, GAMBLING, AND
KINDRED VICES.

Jonathan W. Plummer, General Chairman.

DEAR FRIEND:—During the last year past little has been done by our committee, not because we did not feel the necessity of work in our particular line, but rather owing to a lack of knowledge as to how to work to check the seeming increasing desire to obtain something for nothing, or to obtain value without rendering its equivalent. Perhaps the most demoralizing places for young men in connection with gambling to-day are at the race courses in our large cities and at county fairs in rural districts. We would most earnestly admonish all our members to avoid frequenting places where any sort of gambling or wagering is in vogue, and to discourage the practice by precept as well as example whenever and wherever opportunity offers. We have watched with more than ordinary interest the efforts on the part of the general superintendent of police in Chicago, to suppress gambling. Sometime since the following letter was sent him:

CHICAGO, ILL., 6-20, 1892.

R. W. McClaughry, Chief of Police, Chicago, Ill.

ESTEEMED FRIEND:—It affords us pleasure to notice the position taken by the police department of our city concerning gambling, pool-selling, book-making, etc., and we trust that you may be successful in your efforts to rid our city, including all its parks, from all its disastrous effects of this insidious enemy to our populace.

Signed on behalf of Committee on Lotteries, Gambling and Kindred Vices of Illinois Yearly Meeting of Friends' Committee for Philanthropic Labor.

ALLEN J. FLITCRAFT, Superintendent.

Approved by JONATHAN W. PLUMMER, Chairman.

COMMITTEE ON LOTTERIES, ETC. No. 2.

Since which time very earnest and vigorous work in this direction has been done by Major McClaughry. We note with much

interest the position of the "Public Press" on the question of gambling at Garfield Park, Chicago. The Inter-Ocean, on the 7th inst., referring to insinuations made as to the integrity of R. W. McClaghry, General Superintendent of Police, in his effort to suppress gambling at that place, publishes editorially, from which we quote as follows:

"Never was a plainer case of duty presented to a public officer. The Garfield Park racing and pool selling was a shameless violation of both the city ordinances and the statutes. Nevertheless the Mayor granted a license for a limited meeting, and later renewed the license for a short term. Meanwhile Chief McClaghry, mindful of his duty, was struggling at all times and in all ways to enforce the law. When, at last, a moment arrived for action, when neither injunction nor mandamus prevented, the following craven order was issued to stay the law's enforcement.

CHICAGO, July 27, 1892.

Major R. W. McClaghry, General Superintendent of Police, City.

DEAR SIR:—Owing to the mandamus proceedings in the Garfield race track litigation pending before Judge McConnell, which will be heard tomorrow, the uncertainty as to the legal status of the race track ordinance passed last Monday night and the possibility of personal liability to be defended at my own cost after retirement from office in the event that our action should be decided to be not legally justified, and, owing to the fact that the question will be settled in court immediately upon the hearing of the mandamus proceedings mentioned, I deem it advisable to neither officially permit nor interfere with the Garfield Racing Association for twenty-four or forty-eight hours. I shall be able definitely to indicate my attitude in this matter the end of the week. Yours very truly,

HEMPSTEAD WASHBURNE, Mayor.

The application for a mandamus was denied. A series of dilatory expedients followed. Finally, acting upon the best legal advice and fully sustained by the city law department, the Chief of Police struck the blow. What followed?

The culprits arrested for running the Garfield Park races in violation of law were brought to the bar of a Justice of the Peace. The attorney for the defense was ready. He announced that the Mayor contemplated the removal of the Chief of Police. And later the Mayor, himself, appeared *as a witness for the defense!* And as if to confirm the attorney's prediction, he made an astonishing dis-

disclosure. He swore that two weeks ago Major McClaughry notified him that the Hawthorne Club (Corrigan's rival gambling concern outside of the city limits) would give \$50,000 as a bribe if Garfield Park were closed by the police. And the Mayor said such a thing was "not to be considered for an instant." Major McClaughry followed the Mayor upon the witness stand and gave a flat denial of the whole story.

The spectacle was an extraordinary one. The Mayor betrayed a curious intimacy with the defense. Else how should their counsel have been able to prophesy the disclosure and to call the Mayor and in two or three very pointed questions bring out a fact (if fact it was) which, in the very nature of the case, could have properly have been known only to the Mayor and his Chief. Moreover, if Mr. Washburn's story be true, what manner of Mayor is he that he should suffer the most important of all of his subordinates to bring him a corrupt offer and escape without so much as a reprimand? His duty was to dismiss Major McClaughry on the instant.

But we fancy the public will be very slow to believe this story respecting the Chief of Police. That gentleman has earned a most enviable reputation. He has earned it fairly by a long course of proper conduct. He has been in the public eye for many years. His honorable fame is not to be snatched from him by any intimation of this kind. The very fact that he is opposed by the entire gambling fraternity will make him friends among all classes of law abiding citizens.

He is doing his whole duty in this Garfield Park business and the Inter-Ocean extends to him this evidence of its confidence and esteem.

The tragedy at the park yesterday afternoon was the logical and lamentable sequence of the scene in Justice Blume's court-room. Emboldened by the Mayor's apparent antagonism to his chief of police, one of the men who haunt the race track shot and killed two officers while in the discharge of their duty. Let us hope that all temporizing will now cease, and that this infamous business will be stamped out, speedily and permanently."

We recommend the appointment of a new committee on this

subject to be alive to the interests committed to its care, and to labor as way may open.

Most respectfully submitted by

ALLEN J. FLITCRAFT, Supt.

REPORT OF COMMITTEE ON PEACE AND ARBITRATION.

No report having been received from any of our local meeting committees on arbitration, we assume that there has been no need for their services as arbitrators in their neighborhoods. To the best of our knowledge the usual care in distributing peace literature and giving instruction in the principles of Justice and Peace, through our First Day Schools and otherwise, has been maintained throughout our borders, but there has been an unusual lack of definite report in these matters, that can but be detrimental to our work in some degree.

In the general field we have made protest to the Columbian Exposition Directory against prominence of military display during the opening of the World's Columbian Exposition, of 1893; forwarded letter of congratulation on the peaceable settlement of the troubles with Chili to President Harrison, and addressed numerous letters to Congressmen urging action in behalf of official invitations to foreign nations to participate in an International Peace Congress to be held in Chicago in 1893 under the auspices of the Columbian Congress Auxillary. We have through the chairman and members of our committee, kept in communication with the Illinois Peace Society, The Universal Peace Union of Philadelphia and the American Peace Society of Boston and co-operated as opportunity offered in their international work.

It was with pleasure that we report that the proposed International Peace Bureau referred to in our report last year has been organized with headquarters at Berne, Switzerland and with the following official staff:

Fredrick Bager, Denmark.
 Hodgson Pratt, England.
 Angelo Muzzoleni, Italy.
 Elie Ducommun, Switzerland.
 Alfred H. Love, United States.

With Elie Ducommun as secretary, resident at Berne.

In view of the many labor strikes and increasing tendency to violence and illegal action during their continuance, will it not be well

for us and others who are trying to prevent strife and to secure justice through peaceful channels, to study well to discover what principles constitute the basis of justice as between contending classes, so that they may be clearly formulated and presented for recognition and approval at times when good will prevails and all can see clearly, so that these principles can be used by common consent, when trouble is threatened, because of conflicting interests? May we not also join with other Peace Societies in formulating the limitations of International Arbitration and the basis for both an International Commission of Arbitration and an International Court of Equity to which all questions not settled by the usual diplomatic action may be presented?

In view of the meeting of an International Congress for the consideration of Peace and Arbitration to be held in Chicago next year, these questions become of much importance.

In conclusion, it is with sorrow and a sense of deep loss to the cause, that we record the death of one of the most devoted and efficient workers for Peace, in our country, in the person of Rowland B. Howard, secretary of the American Peace Society and editor of the American Advocate of Peace, who died in Rome on the 25th of First Month, 1892, from disease developed during his attendance as a delegate upon the International Peace Congress of 1891, held in Rome.

REPORT TO ILLINOIS YEARLY MEETING ON PRISON AND REFORMATORY WORK.

The work of the members of our committee on prison affairs, has been largely individual in its character and with but very little claim for official report. We regret to say that the Prisoners' Aid Society or Home of Industry heretofore reported as existing in Chicago has been closed under the feeling that the minimum of good resulted from the labor and money spent in maintaining it, and that this money and work would do more good if expended in efforts for prevention of crime growth. Our Illinois State Reform School for boys does excellent work, as a prison, but much doubt is felt as to its benefit as a reformatory, owing to the power of the bright, wicked boy, over the many plastic weak boys associated with them.

Some way must be devised for separation and the lessening of

opportunity for the interchange of evil thought and purposes, before much good can be accomplished in this field. It is one of the hopes of our committee that after the excitement and absorbing interest of the Columbian Exposition and its Congress Auxillary has passed, that we may be able to reorganize an Illinois Prisoners Aid Society with a State agent, who can visit the prisoners during their confinement, study their antecedents and temperaments, stimulate them to higher purposes and aid them on release by going with them from the gates of the prison to a place of work secured for them under helpful surroundings, thus preventing, as far as possible, the deadly association and influence of the saloon and criminal or semi-criminal classes, who are apt to be the first, and often the only ones ready to greet and associate with the ex-convict.

The Iowa State Prisoners Aid Society is still working in its mission of reform, as also the State Reformatories for boys and girls, at Eldora and Mitchellville, respectively, but we have no report of their work or its results.

We append herewith the report from our superintendent of this line of work.

It seems desirable to this committee, that our religious society should keep itself in full sympathy with the general movement toward reform in methods of treatment of the criminal classes, who are unfortunately found in most communities. Many philanthropists throughout the world are carefully observing the effects of different courses of treatment, hoping thereby to determine the best course, that is, that which will best protect society and at the same time return to it from its lawless classes, the highest percentage of reformed and useful citizens. It is felt that if reformation is not made a prominent feature in prison discipline, that the punishment imposed by the criminal law is simply revengeful in its character, mitigated however by its avowed object to protect and defend society. It partakes too much of the saying of the "olden time," "An eye for an eye and a tooth for a tooth." We hope that our society will keep itself well informed upon all things necessary so as to be able as a society and as individuals to give intelligent aid and counsel as the way may open.

We desire however, at this time to call especial attention to the aid and treatment extended to discharged prisoners. They are distinctively a "feeble folk," afflicted with moral disease, possessing but little strength and capacity to resist the temptations to which they are so peculiarly liable, and as little able to care for themselves morally, as one slowly convalescing from a wasting sickness is to care for himself physically.

It is so often the case that the only doors opened to the discharged prisoner are those admitting him to his old haunts of degradation and crime, so

that however wise his prison discipline may have been and however much he may desire to lead a better life, the way does not open to him to realize it; and, however much he may shrink from returning into the old way, it soon seems to him the only way open. Men in all stages and conditions of life desire companionship, and will seek it, if not of the class he desires but fails to obtain, then of some other. What hope is there then to those to whom the door of the better society is kept closed? True, society does not want, nor should it, open its doors to contagion or infection, neither would it be right to entrust valuable property or serious responsibilities to the care of those so little able to resist temptation, but there are always many ways in which a helping hand may be extended without such risk. These ways of helping will of course vary with the individual and with the circumstances, so that no fixed rule can be laid down; but where the soul is filled with the desire to aid, and the good judgment is present to direct the aid, we would expect good to result. Jesus never failed in helping in the right way. Let us then do all we can to learn his way that we may not be "the blind leading the blind;" but to be less general and be more practical.

The self respect of the prisoner and his desire for better things should be fostered and encouraged in every way consistent with the good of society and the needs of the individual; with this in view, circumstances and individual traits of character should be as well understood as is practicable. The aid and counsel that might be profitably extended to one, might utterly fail and be offensive to another. There is no royal road to reformation except that pointed out by Jesus. Could we learn it the way would be plain in all cases.

Again, idleness conduces to wrong-doing, hence the necessity of useful employment. This employment should be respectable and should remove the discharged prisoner as far as practicable from his old and similar associations. He should also be exempt as far as possible from unkind references to his past life; but it is not always best that a knowledge of that past life should be kept hid; for there is always an ever present dread of discovery where it is unknown that will stand in the way of the best results, while, on the other hand, there is a tower of strength in the thought that the employer and fellow workmen know the worst and are yet respectful and ready to give confidence and trust. Such a condition will do more to foster reformation than any amount of good advice or religious counsel alone can ever give. Not that the latter be withheld, but let the Christian treatment be the main proposition, while the good advice and religious instruction are the corollaries; for the advice and instruction without the Christian treatment will probably be resented, but the Christian treatment, never. No reformation however, can be complete unless it is of the mind, the conscience and the soul, so that the ultimate object should always be to bring these faculties into healthful action, for in this healthful action consists the true conversion to an intelligent and realizing sense of the Christ and his wonderful power for good.

In conclusion we feel it to be desirable for each individual to be ready to extend the helping hand to these "feeble folk" as the way may open, and the strength in wisdom and understanding be given, and at all times to be ready to extend what aid we can to others who may be more fortunate, by reason of better fitness or opportunity than we.

We can all, aside from personal effort assist in molding a public sentiment that will lead to better conditions, which after all is one of the more important duties of our associated lives.

Having thus briefly called attention to a few only, of the many things that could profitably claim our care, we submit these few thoughts to your consideration.

Signed on behalf of the committee by

T. P. MARSH, Superintendent.

TEMPERANCE REPORT.

DOWNNEY, Iowa, 7th month, 1892.

To *Jonathan W. Plummer, Chairmn:*

ESTEEMED FRIEND:—Since our last yearly meeting report I have received from the yearly meeting fund for Temperance Work in Iowa \$48.00, which amount was expended as follows:

For six campaign speeches in Marshall County by a temperance lecturer.....	\$15 00
For Literature distributed in Marshall County.....	5 10
Paid to State Temperance Alliance for prosecuting liquor violators in Muscatine.....	25 00
Paid for Literature distributed during last campaign in Johnson county.....	2 90
Total of yearly meeting funds.....	\$48 00

There was also collected by Wapsinonoc Monthly Meeting a special fund for Temperance work from which there has been expended \$34.00, making total amount of money expended \$82.00. Perhaps as much more has been used by individual members, of which no report can be made.

Now as to the present condition of Temperance Affairs we can safely say that Prohibition is a success where ever public opinion is strong enough to secure the election of Peace Officers who will see that it is their duty to respect all law and see to its equal enforcement. But where men are elected who previously pledge their constituents to allow the Prohibitory law to be a dead letter, it is impossible for a few to completely enforce it.

We have tried the informer plan by private individuals. We have hired the Pinkerton detective force to secure evidence, but either plan is looked upon with contempt by a jury drawn for acquittal of liquor violators, so we are practically tied hands and feet 'til the tide in its sure return will see the justice of our cause. As to the coming

campaign, it is not considered (by many in Iowa at least) that prohibition should be made an issue, as no State officers with power to make or enforce laws will be elected and there is some doubt as to the desirability of making it a national issue.

The electors at large for Iowa on the republican ticket are equally paired, one is a high license and one a prohibition advocate of State wide fame, and so we rest our case at present being ready at any time to prove our devotion to the cause of Temperance, remembering that education of the rising generation is the corner stone upon which we must build better for the future welfare of mankind.

HORACE G. WELCH.

In regard to our Temperance work, it is right to add to the report of the superintendent that much work has been done in our local meeting neighborhoods by circulating literature as shown in the report of our superintendent on improper literature, and through an abiding interest and quiet, steady labor as opportunity offers, by our concerned members.

In view of the apparent reaction that has set in against the political phase of the work in many sections of our country, it becomes all the more needful that we who believe it right to work peaceably and in the spirit of the Master, for the establishing of sound principles in the minds of all his children, so that they may act from their own convictions of truth, as occasion arises, should the more diligently work in all the ways open to us to convince those within our influence of the value of total abstinence and duty to aid in shielding and strengthening those who are weak in this direction.

As referred to previously in our general report the following replies were received from members of U. S. Congress bearing upon the repeal of the Prohibitory liquor law in Alaska.

UNITED STATES SENATE.

WASHINGTON, D. C. June 17, 1892.

J. W. Plummer, Esq., 200 Randolph Street, Chicago, Ills.

DEAR SIR:—Your favor of the 7th, enclosing appeal adopted by the Illinois Yearly Meeting of Friends against the passage of any bill licensing the sale of intoxicating liquors in the territory of Alaska, has been received, and I will take pleasure in presenting the appeal to the Senate and having it referred to the proper Committee.

Truly yours.

S. M. CULLOM.

- g.* That the Influence of Religion on the State, is to Repress Evil, Vice and Disorder in all their Forms, and to Promote the Safety and Happiness of the People.
- h.* That Conscience is not a Safe Guide, unless Enlightened by Religion and Guided by Sound Reason.
- i.* That of a Truth, God is no Respector of Persons, but in every Nation he that Feareth Him, and Worketh Righteousness, is Accepted of Him.
- j.* That through the World the Substantial Fruits of Sincere Religion include the following: Improved Personal Character; Better Citizenship; Better Business Methods; Nearly all the Works of Charity; Improved Domestic Order; Greater Public Peace, etc.
- k.* That the Weekly Rest Day is Indispensable to Religious Liberty, and to the General Welfare of the People.
- l.* The Triumphs of Religion in all Ages.
- m.* The Present State of Religion throughout the World, including its Marvelous Advance during the Present Century.
- n.* The Statistics of Churches as an Answer to the Alleged Prevalence of Infidelity.
- o.* The Dominance of Religion in the Higher Institutions of Learning.
- p.* The Actual Harmony of Science and Religion: and the Origin and Nature of the Alleged Conflict between them.
- q.* The Influence of Religious Missions on the Commerce of the World.
- r.* The Influence of Religion on Literature and Art.
- s.* The Coming Unity of Mankind in the Service of God and of Man.
- t.* That there is an influx from God into the mind of every man, teaching that there is a God, and that He should be worshipped and obeyed; and that as the light of the sun is differently received by different objects, so the light of divine revelation is differently received by different minds, and hence arises variety in the forms of religion.
- u.* That those who believe in these things may work together for the welfare of mankind, notwithstanding they may differ in the opinions they hold respecting God, His revelation and manifestation: and that such fraternity does not require the surrender of the points of difference. The Christian believing in the Supreme Divinity of Christ, may so unite with the Jew who devoutly believes in the Jehovah of Israel; the Quaker with the High Church Episcopalian; the Catholic with the Methodist; the Baptist with the Unitarian, etc.

One of our members (being a member of the Congress Auxiliary Directory) was appointed chairman of a sub-committee that was to represent all known as Friends, in this general Parliament or Congress of Religions. This committee was selected from members of the Orthodox and our branches of the Society of Friends residing in Chicago to the number of ten, as follows:

COMMITTEE OF THE WORLD'S FAIR CONGRESS AUXILLARY ON
FRIENDS CHURCH CONGRESS.

J. W. Plummer, Chairman.
 *Calvin W. Pritchard, Vice-Chairman.
 *Powell B. Hill.
 *William Gifford.
 Edward Speakman
 *Wm. B. Wickersham, Secretary.
 Allen J. Flitcraft.
 *George D. Griffith.
 James McDonald,
 *William Henry Matchett.

(Those marked with an asterisk are Orthodox Friends.)

This committee with such aid as it could get from the various Yearly Meeting neighborhoods and memberships selected an Advisory Council of about sixty Friends, residing in England and this country, and representing the three principal divisions of Friends or denominations holding that name. So far the local committee and Advisory Council referred to were confined to men as representatives of the societies, because the Women's Congress Auxillary so desired and promised to appoint a Women's Committee on most lines of work to co-operate with the similar committees of men. In the Religious Congress this has been done; Emma R. Flitcraft, a member of Chicago Executive Meeting being the chairman of the local committee.

The Women's Local Committee is as follows:

*Emma R. Flitcraft, Chairman.	*Mary R. Griffith, Vice-Chairman.
Hannah A. Plummer.	*Charlotte Vickers.
*Sarah J. Holloway.	Phoebe W. Brown.

Its Advisory Council has been partially selected but not yet announced. When fully ready for the work we suppose it will be expected of us that we, in common with similar committees representing other denominations will prepare a concise history of our origin, points of doctrinal difference leading to the formation of the society, growth in membership and meetings, work of philanthropic character among Indians, Negroes, city and foreign missions, schools and colleges established, etc. Also to formulate if so inclined, a basis for co-operation in good work, with any or all of the religions at points where our common faith brings us near each other. As way opens this work may be performed by written statements or by addresses from one or more selected speakers. Soon after the formation of the Men's Committee we issued the following address:

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DEPARTMENT OF RELIGION.

Preliminary address of the Special Committee representing Friends in the General Department of Religious Congresses, to be held under the auspices of the World's Congress Auxillary of the World's Columbian Exposition, in Chicago, in Ninth Month, 1893.

SPECIAL COMMITTEE:

JONATHAN W. PLUMMER, Chairman,
 CALVIN W. PRITCHARD, Vice-Chairman.
 WILLIAM B. WICKERSHAM, Secretary.
 FOWLER B. HILL, ALLEN J. FLITCRAFT, ALBERT W. MACY,
 GEO. D. GRIFFITH, EDW. SPEAKMAN, JAS. MACDONALD,
 WM. HENRY MATCHETT.

The object in view, in holding a Congress of Religions, is fully set forth in the address of the General Committee on Religious Congresses.

Each religious denomination of our city has been invited to nominate a Special Committee to represent it in the movement, and to secure a proper co-operation of the denomination as existing in the various parts of the world. To aid in this co-operation Advisory Councils will also be formed, composed of representative men residing in the various states and countries where the denomination has organized existence.

To represent the separate denominations of Friends a Special Committee of ten has been appointed, as shown in the heading of this address, and we have presented to Chas. C. Bonney, the President of the World's Congress Auxillary, a list of names of Friends residing in England, Canada and throughout the United States, to constitute our Advisory Council. These names represent the separate denominations of the parent society of Friends, and we trust all will accept the tendered appointment.

The duty of our Special Committee and Advisory Council will be to prepare for the Congress of Religions a concise history in non-sectarian spirit and language of the origin, growth and work of the religious Society of Friends, together with a statement of its faith and testimonies and the effect of our labor upon the world's welfare. A second duty of our Committee will be to outline the methods we deem the best for the most efficient co-operation of the world's religions in lessening evil and securing happiness through righteousness.

While the World's Congress Auxillary, having final voice and control, respects the faith or creed of each denomination represented in this Congress, and forbids all direct and indirect attacks by one upon another, it is believed that we shall be able through the power of Christian love and regard for each other as co-workers for righteousness, to discuss those questions which arise between religion and irreligion, and to so conduct the Congress of Religions as to render the brotherhood of man more sacred and the effort of the religious world more earnest and more effective in its warfare upon all unrighteousness.

Friends have a history, and have made and impress upon the world; they

are now doing a work worthy of a concise but comprehensive report by the most searching, critical, judicious and spiritual minds we can command, for presentation clearly and earnestly to this Congress. Our origin, history, doctrine, organization, government, statistics, worship, liberty to women, missions, evangelization, schools—all may be made to yield the choicest material for the proposed religious exhibit. Our relation to the questions of peace and arbitration, oaths, human freedom, temperance: the influence we have had upon the Christian Church during the last two centuries in securing religious liberty and molding religious thought; the result of our suffering and testimony in securing the present noble heritage of civil liberty in this country and Great Britain, are questions inferior in importance to nothing likely to be discussed before the Congress.

Arrangements will be made, if so desired, for meetings of our denominations together or separately, following this international parliament of religions. The consideration of this question and appropriate subjects, arrangement of program, securing of speakers, etc., will properly call for the assistance of both the Special Committee and its Advisory Council, as a unit or in sections, as may be required.

In presenting this address, we desire to stimulate thought and action regarding what seems to us a grand opportunity to increase religious light and fervor among men and to bear witness to the truth as we have seen it. Please do not let our appeal pass without serious and prayerful consideration.

Signed, on behalf of the Committee:

W. B. WICKERSHAM,

Secretary.

JONATHAN W. PLUMMER, *Chairman.*

CALVIN W. PRITCHARD, *Vice-Chairman.*

WORLD'S CONGRESS HEADQUARTERS,

CHICAGO, Fourth Month, 1892.

Partial List of the Advisory Council on a Friends Church Congress.

AMERICAN.

John G. Whittier, Amesbury, Mass.

Aug'tie Jones, A. M., LL. B., Providence, R. I.

Hon. Jonathan Chase, Providence, R. I.

*Henry C. Aydelott, Fall River, Mass.

James Wood, Mt. Kesko, N. Y.

August Taber, West Chester, N. Y.

J. Lindley Spieer, New York City.

James E. Rhodes, LL. D., Bryn Mawr, Pa.

Isaac Sharpless, Sc. D., LL. D., Haverford College, Pa.

Edward Ritchie, Philadelphia, Pa.

Richard Esterbrook, Philadelphia, Pa.

Joshua L. Bailey, Philadelphia, Pa.

*Dr. James C. Thomas, Baltimore, Md.

*David D. Updegraff, Mt. Pleasant, O.

*Joseph John Mills, LL. D., Richmond, Ind.

*Douglas Clark, A. M., M. D., Richmond, Ind.

Timothy Nicholson, Richmond, Ind.

*Murray Shiply, Cincinnati, O.

Robert M. Janney, Philadelphia, Pa.

Howard M. Jenkins, Philadelphia, Pa.

Isaac H. Clothier, Philadelphia, Pa.

Isaac Roberts, Conshohocken, Pa.

Edward H. Magill, LL. D., Swathmore, Pa.

Aaron M. Powell, Plainfield, N. J.

Wm. M. Jackson, New York City, N. Y.

*Robert S. Haviland, Chantauqua, N. Y.

John W. Hutchison, New York City.

John L. Griffin, New York City.

Joseph A. Bogardus, New York City.

Edward Stabler, Jr., Baltimore, Md.

Charles M. Stabler, Sandy Spring, Md.

Jonathan K. Taylor, Baltimore, Md.

Joseph J. Janney, Baltimore, Md.

*John J. Cornell, Mendon Center, N. Y.

*Ezekiel Roberts, Emerson, O.

*Joseph S. Hartley, Alliance, O.

Wm. C. Starr, Richmond, Ind.

*Wm. W. Foulke, Richmond, Ind.

- *J. Walter Malone, Cleveland, O.
 James B. Unthank, M. S., Wilmington, O.
 Judge Azariah Doan, Wilmington, O.
 *Levi Mills, Wilmington, O.
 *Wm. G. Hubbard, Columbus, O.
 *David Hadley, Danville, Ind.
 *Barnabas C. Hobbs, LL.D., Bloomingdale, Ind.
 Joseph R. Evans, Indianapolis, Ind.
 *Levi Reeves, Indianapolis, Ind.
 *John Henry Douglas, East Des Moines, Ia.
 *W. L. Pearson, Oskaloosa, Ia.
 *Benj. F. Trucblood, LL. D., Oskaloosa, Ia.
 *Ab's'l'm Rosenberger, LL.B., Oskaloosa, Ia.
 Edmund Stauley, A. M. Lawrence, Kan.
 *Wm. Nicholson, M. D., Pasadena, Cal.
 Thomas Newlin, A. M. Newberg, Ore.
 Zebedee Haines, Weston, Pa.
- Aaron Gano, Richmond, Ind.
 Aaron Morris, Milton, Ind.
 Jesse Wright, Springboro, O.
 *Elwood Trucblood, Salem, Ind.
- FOREIGN.
 *Joseph Bevan Braithwaite, London, Eng.
 *Isaac Brown, Kendal Eng.
 Wm. Jones, Sunderland, Eng.
 Wm. Tallack, London, Eng.
 *Henry Stanley Newman, Leominster, Eng.
 *Frederick Sessions, Gloucester, Eng.
 *George Grubb, Cork, Ireland.
 *John T. Dorland, Wellington, Can.
 *Isaac Wilson, Bloomfield, Ont.
 Chas. Thompson, J. P., Westmoreland, Eng.
 Wm. Pollard, Manchester, Eng.
 William Edw. Turner, Birkenhead, Eng.
 *Ministers of the Gospel.

This work originated with the World's Columbian Congress Auxillary and subject to such limitations as it may prescribe, it has been assigned to one representative of each Religious Denomination as chairman of the local committee to be formed.

No reference of the work has been made to the religious authorities of any denomination by the Auxillary, as it would be perhaps impossible to secure harmonious action in season for the holding of the International Congress of Religions in Ninth Month, 1893.

Under these conditions, we who are members of this meeting, present this statement of the movement and ask the approval or advice and assistance of the Yearly Meeting as it may see proper to offer it.

For the use of the General Philanthropic Committee we ask an appropriation of \$300.

Signed on behalf of the Committee on the World's Congress Auxillary.

JONATHAN W. PLUMMER.

REPORT OF COMMITTEE IN REGARD TO LICENSING THE LIQUOR TRAFFIC.

To the Illinois Yearly Meeting of Friends now sitting:

DEAR FRIENDS:—We, the committee appointed to consider the question of licensing the sale of intoxicating liquors, after careful ex-

amination of the subject, desire to submit the following for your consideration, viz:

Being unconditionally opposed to the traffic in intoxicating liquors of all kinds as a beverage, and believing it to be our duty as a society and as individuals to do every thing practicable to aid in its suppression, we declare ourselves opposed to legalizing it by license or in any other manner, and in favor of its prohibition by constitutional provision or statutory enactment, or both.

We also believe it to be our duty to endeavor in all legitimate ways to suppress the evasions and abuse to which such prohibitory enactments are liable, arising from laws allowing the sale of alcoholic and narcotic preparations for medicinal and mechanical purposes.

Signed on behalf of the committee.

THEO. P. MARSH, Chairman.

REPORT ON PRIZE FIGHTING.

The committee appointed under minute No. 15 to consider the late brutal exhibition at New Orleans; its causes and results, realizing that the schools of vice that are constantly open throughout the length and breadth of our country—the American saloons—where every phase of crime and debauchery is concocted, and believing that the systems of prize fighting, if not planned and arranged there, they are the inevitable outgrowth of its teachings, is united in recommending the to Philanthropic Labor Committee that such action be taken by that committee as way may open, to counteract and endeavor to suppress as far as possible the demoralizing influences arising from the publication in the press of such occurrences. We feel that it is a sad reflection upon the moral status of our country in this nineteenth century of civilization and enlightenment (?) to realize the possibility of the existence of such degradation. We earnestly desire that in divine wisdom you may be able to act effectively in this matter to the end that such abasement of humanity may be prevented in the future.

Signed in behalf and by direction of the committee.

EDWARD COALE, Chairman.

REPORT OF LIBRARIAN.

To Illinois Yearly Meeting of Friends.

The following shows the books and leaflets on hand and finance:

Our Penal Machinery and its Victims	1 copy.
George Fox's Works.....	8 volumes
Clarkson's Portraiture of Quakerism.....	3 "
Clarkson's Review.....	1 "
Gough's History of Quakerism.....	4 "
Friends Discipline (New).....	200 copies

Leaflets:

Free Gospel Ministry.

Divine Worship.

Divine Power as Manifested in Man.

Address to Absent Members.

On Music.

FINANCE.

Due Librarian at last report.....	\$2.75	
Paid out for postage.....	2.75	
Lemonte, O'Donnell & Co., Chicago, for 200 Disciplines....	88.00	
Boxing and Expressage for same.....	1.85	
Total paid out.....	\$90.35	
Received of Yearly Meeting's Treasurer.....		\$90.75
“ for 5 copies of Discipline sold.....		1.25
“ “ 12 “ “ “ Phila.....		3.00
Total received.....		\$95.00
Due Librarian.....		35

ABEL MILLS, Librarian.

CLEAR CREEK, ILL., Ninth Month, 1892.

REPORT OF VISITING COMMITTEE.

To Illinois Yearly Meetings:

DEAR FRIENDS: The Visiting Committee would make the following report:

Labors in Kansas:

Public Meetings, 4.	Parlor Meetings, 1.	Families Visited, 5.
In Nebraska— “ 28.	“ 19.	“ 20.
In Iowa— “ 8.	“ 4.	“ 44.
In Illinois— “ 3.	“ 3.	“ 20.
Total.....	43	27
		89

Both Half-Year Meetings were attended in Nebraska the past year by several of the committee, covering a territory from Genoa, Nance Co., Nebraska, to Salem, Washington Co., Indiana.

LITERATURE SENT OUT,

Thirty-four copies of the *Intelligencer and Journal*. Funds were furnished for the purpose.

Other reading matter has been liberally furnished, with correspondence to good satisfaction.

We have endeavored largely, to extend our labors to locations where there seems a possibility of establishing meetings and encouraging those within reach of such locations, to lend their influence thereto, as well as to visit our distant ones, who are earnestly endeavoring to hold their little meetings together.

We feel that in some of these localities they will be unable to stand without the continued co-operation of the Yearly Meeting. It is indeed a ripe and most interesting field, and offering much encouragement to interested laborers. Even in localities where very few of our members reside, the sentiment is so strong that we believe the time is now here when meetings could be established whenever we are in a position to periodically attend them; not alone by the ministry, but earnest, devoted, silent travelers, who often in their silent ministry are enabled to accomplish that which could not otherwise be done.

The crop has not all been garnered. All of which is submitted on behalf of committee.

ABEL MILLS, Clerk.

REPORT ON FIRST-DAY SCHOOL INTERESTS.

To Illinois Yearly Meeting of Friends, now sitting:

Two sessions of the Illinois Association of Friends First-Day Schools were held; one on Seventh-day afternoon, and one on Third-day evening.

Reports from the First-day schools within the limits of this Yearly Meeting indicate an increase both in interest and numbers, and from some schools greater manifestation of Spiritual life. One school, that of East Jordan, located at Penrose, Whiteside Co., Ill.,

has been given up on account that the death and removal of Friends make it impracticable.

The Bennett, Nebraska school is, for the time being, suspended, but it is hoped it may be again opened in the near future.

As far as we are able to discern the general outlook is very encouraging and we trust the Yearly Meeting will continue to feel and manifest the interest in the work of the First-day school that has been shown in the recent past.

The Executive committee issued an order on our treasurer to remit the sum of Forty-eight dollars, our quota of General Conference fund, to William J. Hall, treasurer of General Committee of Swarthmore, Pennsylvania. The committee also united in asking the appropriation of Sixty dollars for the ensuing year. Forty-eight dollars of said sum for the use of the General Conference, the balance to be used in defraying the necessary expenses of the executive committee and clerks of the Illinois Association in transacting its business.

The First-day School Annual Association submits its proceedings for publication with the Illinois Yearly Meeting proceedings.

Signed in behalf of the committee on First-day School Interests.

ABRAHAM H. BROWN.

O. P. MILLS.

ANSWERS TO QUERIES FOR MINISTERS AND ELDERS.

Ans. to 1st Query—So far as ability is afforded most of our ministers and elders are diligent in the attendance of meetings for worship and discipline. One meeting reports that a more earnest concern in this respect as well as to encourage our families in this duty would be productive of great benefit.

Ans. to 2nd Query—Acceptable evidence, we believe, is given of divine qualification in our ministry.

Ans. to 3rd Query—Ministers and elders appear to maintain christian fellowship one with another and with the meetings to which they belong, and manifest a concern for the advancement of truth and the proper observance of our good order; but a feeling is ex-

pressed that greater faithfulness would be productive of a growth in these respects.

Ans. to 4th Query—We endeavor to be exemplary in our walk before men, yet conscious of the frailties of humanity, we ardently desire that the cementing influence of Divine love may be more and more felt in the building of each other up in every good word and work.

EXERCISES OF MEETING FOR MINISTERS AND ELDERS.

The feeling was expressed that we can realize in our own experience the declaration "They that wait upon the Lord shall renew their strength; they shall mount up as eagles; they shall run and not be weary; they shall walk and not faint," and a desire that we might be willing to wait on the Lord, to stand still and see his salvation, and we will be astonished at the manner in which we receive this blessing and at its results upon our hearts. If we dwell in the humility of God, and are willing to consecrate ourselves to his service, our faith will be increased and our knowledge of the things of God; when the humility of self is taken away, the humility of God will take its place. We should aim at the dignity of our profession; know the quicken power of God to be all about us. The Lord is calling for those who are willing to work in his strength, and these will know an establishment in his power, and to feel his everlasting arms under them. No other organization can take the place of Friends. We were urged to get away from skepticism and agnosticism, and to believe in the Lord, and we shall be saved, for "no other foundation can a man lay, than that is laid, even Christ Jesus;" we must be born first of truth, then of light; we need more consecrated faith and devotion, to enable us to abide in Him, in whom is resurrection and life.

The ministry of words is beneath the ministry of life. All mankind are our brothers; the world our field. The quotation was made, "What father is then of you, who if his son ask for meat, will he give him a stone?" The human mind is apt to look to others for example, which is not only natural, but right, and more, perhaps, with the young than older ones. As a branch of the church we are looked to by other portions of the body, and we should be individually careful that our influence should be meat like, meaning sustaining, helpful; which will be accomplished, not so much by our position in the

church, as by our every day life. It is but natural to expect from more mature lives, a greater knowledge, and a higher spiritual experience. If our actions are governed by the Christ power, within them will be reflected in us a higher life, a better understanding of God, and this condition being manifested in our daily lives, will force the acknowledgement, as in olden time, "here is God among men." We do not have to go back to former times to see miracles, for the same God is working now in us as He did formerly, to redeem us from sin, and sometimes, we are a surprise to ourselves, as we feel a miracle has been wrought in us. As ministers and elders, we should not disappoint earnest truthful seekers after good, who may ask, perhaps not verbally, why are they set aside? If our lives do not answer, they are getting stones. We want practically applied religion, a livable religion, one reflected from our lives, that we may become living ministers, living elders. Elders are set over ministers, and should be careful not to let their zeal carry away their judgment. While being watchful, they should endeavor to judge kindly, criticise kindly, no rightly inspired minister will take amiss a kindly criticism; no rightly inspired elder will criticize for the sake of criticism. The recognition of the religiously enquiring sentiment in the youthful element of our society, would do this branch of the church good, for men and women in different positions, are helpful to each other, when working together, and we need the quickening, invigorating influence of the youthful spirit in our midst. Instead of sitting carelessly idle, we should diligently enquire: "What can I do to enhance the value of this branch of our meetings?"

It was felt to be refreshing to meet thus together, to come from the east and the west, feeling that love flows from vessel to vessel, and that we are the children of one common Father, whose banner over us is love.

In reading the reports from our subordinate meetings, the absence of representatives from distant meetings, was feelingly touched upon, and the impracticability of their attendance shown. The lack of the usual formal excuses did not spring from want of due courtesy to this meeting.

On fifth-day morning, the question was asked, "are we satisfied with our condition?" "Is there not danger of our getting too much in a self satisfied condition?" We think our principles are perfection,

and in one sense they are, but religion is progressive; we advance step by step and we rejoice to see it, but religion is yet in its incipient stage. It is time to stand on its own convictions, not depending on tradition or education, but examine critically, and see if there is not a brighter and purer religion than that in which we have lived. We are making a high profession, but we would feel better satisfied to possess, we have been led into fruitful fields, where there are many opportunities for doing good, but they have not been used, for we have not been sufficiently dependent on a higher power, have not been willing enough to be led. We should make a new covenant with our Heavenly Father for as time rolls on, new opportunities present, of which we should avail ourselves, and thus establish character in ourselves. Souls all around us are craving bread, and shall we give them a stone? We profess to come to the same fountain, and we must come in humility, for it is only to the humble that God will give of his gifts. We can minister to others only through the power of Christ. God sees, man sees, if we are retrograding. We know if we are acceptable in his sight; we need ask no one, for the monitor within will tell us. We write our record with the golden pen of action in the book of life. Has christianity done its perfect work? High or low, all must answer for themselves. We know when our motives are pure and approved by our Heavenly Father. Our daily lives should correspond with our teachings, or we may lead astray young minds that have not had the experience we have had.

Earnest thanksgiving was offered for blessings received during the meeting, with desires that we should carry home this precious feeling and share it with our friends. A friend said the expression of the Psalmist, "There is a river, the streams whereof make glad the whole heritage of God," always came before him in these meetings, and he desired we might be baptized into light; each member be a stream through which should flow the life. This is a beautiful organization, and his prayer was that each one should know his own place, then we should advance in the true light, and be planted in the true vine, then we will receive nourishment, and our natures partake of the fruit of the vine. If the vine is good, the fruit will be good. Truth is not life, but is essential to it. When we are founded on the true rock, we will know our foundation to be sure. There is no darkness in God, and when we are illuminated by this light, we have

no doubts, no uncertainty as to our position in the vine; then in God-like humility, we will be children of God, and know a rest and satisfaction. Morality is the outgrowth of religion, and all subservient to God. Another friend remarked that, this is a critical time in our society, as the young are reaching out their hands to us as never before; if we meet them right, they are ours; if not they will wander away. Sometimes in their earliest endeavors after a higher life, we have, by our manner, given them a stone, instead of bread. We should strive to meet their demands and necessities as best we can, although it may not always be in a manner we would like.

In answering these queries, it was said that sometimes it was a sacrifice to attend our little meetings, but it would often prove to be of advantage to us. Sometimes there is an outside pressure brought to bear on the minister, that is hard to resist, when he feels that he is expected to say something, but the experience was that when he felt poor, weak and empty, and self was kept entirely out of sight, those were the most precious seasons. One friend was led to consider the condition of Moses and Aaron; the hands of Moses becoming heavy and tired, Aaron held them up. How many Moses' there are to-day, and how few Aarons. Our real strength should and does come from an inward source, yet it is strengthening for our friends to come forward with words of encouragement.

Religion should be a cheerful thing, and should be so presented to others, and not a gloomy side. We are watched, imitated, and our religion expected to be reflected in our lives, which should give out no uncertain sound. We do not base our religion on the idea of sacrifice, but offering; which should be a pleasure, and not as something that is grievous and burdensome.

EXERCISES OF YEARLY MEETING.

Beginning with first-day morning, the beauty and simplicity of the gospel presented to our consideration, with the quotation, "Let your light so shine," that others seeing your good works, may glorify your Father in Heaven. Jesus taught the truth in such a manner as to meet the demands of that age, and it meets the intelligence and thoughtfulness of to-day. He teaches in simple, beautiful language, comprehensive to all ages. Religion should be disrobed of all mys-

tery; it has been said to be the mystery of mysteries—from the speaker's standpoint, it was no mystery. Jesus was inspired by his Father to preach the gospel. What is left for man to do now, is just to allow, to consent; there is no authority, no force; simply let your light shine. Man has been a free agent since the creation; religion was made simple in the beginning, and has so remained until this day; there is no need to speculate about it, but we should be willing to think and to study about it. God designed we should be intelligent, reasoning creatures, enlightened by Divine reason, enabling us to think, independent of other people's thoughts. This individual thought is a great privilege, and if we live up to individual convictions, it will bring to us happiness. The light of God compels belief more than do the traditions of men. What does this light shine for? To point out the way for us to walk in, the way for thought and action. We need a practical religion; not a denominational religion. One that will show its influence by its fruits, for "by their fruits ye shall know them." The first lesson for the disciple of Christ to learn, is that of self-denial; little beginnings are often of great importance, and this letting is the starting point of true discipleship. Let, means subduing of natural inclinations; letting the divine have precedence; letting His will be done, and establishing his kingdom in the heart. God is nigh at hand, not afar off, and when he is in the closet of our hearts, we are his subjects and do not belong to this world, but will walk in his way and be enabled to say "Let others do as they will. as for me and my house, we will serve the Lord." "The soul that sinneth it shall die," how? Die to peace and happiness. Godliness is the natural result of natural laws; we need not be afraid or shocked to have all mystery removed, and when removed, then commences the performance of miracles, for we will be a marvel to ourselves; we will govern our human inclination through divine help, and this will be a believable, livable, religion, through the exercise of which, we will not have to wait till we die; to enjoy heaven, but we will live in it here. Jesus lived a practical religion, he talked more of righteousness than of heaven; and it was his desire that men should live as he did. We should not be discouraged when temptations assail us. He was tempted, and he said, "Be of good cheer, for I have overcome the world." God's plan of salvation is, "Obey my voice and thy soul shall live." The origin of sin is in our own hearts. The

command is to "cease to do evil, and learn to do well." "The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned." Disobedience to the voice of God brings death; obedience, life. The experimental knowledge of religion makes it easier to serve God than to serve ourselves; but without faith it is impossible to please God. We must believe that He is God, and that "He is rewarder of all them that diligently seek Him." God shines in our hearts by giving conviction of sin, cleansing our souls from its dominion, and making us fit temples for the Holy Spirit to dwell in, then we will be co-laborers with God; "heirs of God, and joint heirs with Christ." The call is to come up higher. When we come to know that God is God, we will know He has power not only to forgive sin but to redeem from the commission of sin. Truth and light are the essential elements of the gospel, and possessing these, we will not falter by the way but will be prepared to enter into the gates of the true city, whose builder and maker is God.

Second-day, business session, earnest supplication was offered, in thanksgiving for the tender love and mercy of our Heavenly Father, with pleadings for a continuance of His holy presence among us, to cement, as one body, all who were here gathered.

Minutes for visiting friends, Isaac Wilson, a minister, and Ruth, his wife, and daughter; Joshua B. Washburn and Caroline, his wife, and daughters; Levi L. Benson, a minister, were read; much unity being expressed with their attendance, as their labors so far have been truly acceptable, and we hope edifying. A feeling was expressed that in all the exercises of this meeting, we endeavor to keep very close to our Heavenly Father, which concern was very feelingly united with, and a hope indulged in, that the living sympathy felt for one another during the exercises may find vocal expression, for such is very encouraging, especially from the younger portion, then will we feel that we have not been wandering on the barren mountains of an empty profession; but we will be found fruitful in the fields of offering. In reading the epistles from other Yearly Meetings, our hearts were cheered by the evidences manifested therein of progress in philanthropic and First-day school work, recalling the time when the conservatism of the eastern meetings prevented very efficient action on their part; now none are more enthusiastic than these. The

contrast between the epistles of to-day and a few years ago, was forcibly dwelt upon. Formerly they were more like sermons, and we are glad that such a change has taken place, and that there are such evidences of increased life and original thought in them, showing many special points of interest and profit, which if taken home and studied, will be of great benefit; now through them, we see open, broadened doors; more of a good Samaritan feeling, or brotherly sympathy felt, which would tend to remove doubts about our decline which seem to trouble many. We should rather thank God, take courage, and when duty plainly points the way to engage in good works, resolutely take hold, despite unkind criticism, and go on, and on. We find our own lives enriched by listening to these epistles, and are made willing to make sacrifices, if needed, for the sake of carrying on the good work, and thus our own peace will also be secured, and we will show our love to God, by our love to humanity, if we work in humility and in deference to one another's opinions, when compatible with truth we will be a growing people. "Truly our lines have fallen in pleasant places;" we feel that these epistles are not a mere formality, for we experience in our hearts the same feeling that framed them, the great central thought being Christian love. True friends are not idle in their life. George Fox worked for the spreading of the truth, though all were against him; he went forward, and the result was a gathering. In proportion to our work done, will be our blessing; Christian love being an active force.

It is cheering to see the young element coming forward, willing to work, and not only willing but anxious to do what their hands find to do in the truth. The reading of some of the queries was the occasion of much expression; it was thought that our responsibility in religious meetings, was not sufficiently felt, and we were urged to remember the exhortation formula, "to hold our meetings in the light." We should endeavor to come to meeting promptly on time; coming in late, turning in our seats to look at others coming in should be considered unbecoming behavior; yet these might proceed from mere thoughtlessness, and we were advised to have a care not to censure too harshly, for fear of discouraging those whose actions are criticised, but endeavor by example, to lead them to see the beauty of order, for example is stronger than precept, not only in respect

to this observance, but in other things. It was also said that if true brotherly love were practically exemplified, there would be no need for the other queries. We should each feel our individual responsibility in answering these queries; the love of God operating upon our hearts would cure deficiencies. Regarding plain speech, some took the ground that allusion was made to the style of words, others to the manner of speech, but this must be determined by the individual. In the query relating to the use of tobacco and intoxicants, and the attendance of places of unprofitable diversions, much difference of opinion was manifested as to what constituted the latter, all being agreed as to the demoralizing tendencies of horse-racing as practiced at many fairs. The query as to a gospel ministry, called forth feeling remarks in favor of a free ministry, as opposed the deplorable effects of publication of accounts of prize fights being forcibly brought before our notice, caused an interesting interchange of sentiment, resulting in the appointment of a committee to consider the best way of counteracting the evils thereof. Get to the root of the matter; the first thing is to create a public sentiment against such things, for water cannot rise higher than its source. Some were discouraged at the magnitude of the evil, and feebleness of the efforts we are able to put forth against it; others were not disheartened, but on the contrary, thought we should do even the little we can; it has been said we were the pioneers in good works, why not in this, even though we cannot see much result, others seeing our foot-prints may follow in them. We should appeal to the moral sentiment around us, which demands the suppression of the present evil publications, so numerous in our land, and not look back, after having put our hands to the plow, neither falter because the work is so great, and we such a little handful, but go in His name, and in His strength, and our labors will be blest, small though they be, and the results perhaps hidden from our vision, to what is called a hireling ministry, it being said that some seemed to think that in withholding pecuniary support, they were doing all they could to discourage it. We support a pure, free gospel ministry, by individual worship, depending on the Father for inspiration.

The statistical reports of membership were interesting as showing our numerical strength. The delegates appointed last year to attend the First-Day School General Conference and Philanthropic Union in Virginia made but a meager report, owing to the fact that

a full printed report of the proceedings thereof will shortly appear. They laid before us the concern of the Union that this Yearly meeting define its position, as a body, on the license question. This gave opportunity for the opening of a similar concern on the part of our own members, who were waiting a suitable time to present it, and as a consequence, a committee was appointed to take the subject in charge and report the result to a future session.

On Fourth-Day morning, after a short silence, utterance was given to the words of Jesus to his disciples, when they were discouraged and disturbed, "Ye believe in God, believe also in me," again "Let not your hearts be troubled," for "In my Father's house are many mansions; if it were not so, I would have told you." To test his disciples he said, "And whither I go, ye know, and the way ye know," but one of them said, "How can we know the way?" Jesus replied, "I am the way," a deep lesson in these words, which can be gained by experience, by seeking the internal comforter, the only true guide. The disciples were commanded to tarry at Jerusalem till they were endued with power, learn from this to be obedient to the truth as presented to us. We are in the mansions of our Father's house when following Christ, though perhaps not in full possession of all. When we place implicit confidence in the promises of God, we find them to come true. If we follow the light we have, it will lead into all truth, and take away the love of the world, and it is the only power that can take it away. It matters not what is our faith, what our creed, if we have the spirit of Christ, "By grace ye are saved, through faith, which is the gift of God, and not of works, lest any man should boast." We were shown from the account of Cain, that if we do well we will be accepted by our Father, if not, sin lieth at our doors. God gave us reasoning powers, as this shows, else why the question as put, "Did I not tell thee?" This doing well meant, and still means, salvation to the individual so doing. Man is not left ignorant of what he should do, and when he does wrong he was told he should die, that is, fall from a state of innocence. The means of salvation, yet unchanged, do the will of the Father, so far as is made known to us. Much is due to tradition and education, but in obeying we will find life. Noah obeyed when commanded to build the ark, and by obeying instructions he was saved. God provides an ark of safety for his willingly obedient children, and when the floods of

temptation beat on that ark, they will not prevail against it. God gives us means to work out our salvation and to build our ark, as he provided means for Noah, but as Noah waited we must also abide in a waiting frame of mind, and our earnest prayers will be answered if we put human reason and speculation aside. Jonah was commanded to preach, but he did not want to do it and did not; he was disobedient. What was the consequence? suffering to himself and to others connected with him. He knew what he should do, but would not; "to him that knoweth to do right, and doeth it not, to him it is sin," and so, often our sin, as it was in the case of Jonah, involves others in its consequences, while we sleep and know nothing of the storm raised by our sin, so it is plain that no man liveth to himself alone nor die to himself alone. Transgression brings doubt, danger; confession and repentance brings peace, life, joy. The Lord will manifest his saving power, when a disposition to repent is shown, for "his ear hath not grown heavy that he can not hear." Jesus set the pattern of obedience. When we become willing to receive the child Jesus, the Christ power, we will know miracles to be performed, we will feel the insufficiency of tradition to help us. If people lived up to this principle, "put away evil, learn to do well," then will they find superior wisdom. This was preached by Christ, through Jesus, the two being inseparable. The Christ power acting in our heart will enable us to know of his resurrecting power from sin, know of our life being dipped into his life, and we will receive his doctrines as He gave them, and they will be as a lamp unto our feet, going before us to show us the way.

FIFTH-DAY MORNING.

The visiting committee as well as other committees feel encouraged by the reports presented.

Friends visiting in the west have been received as sent by the Heavenly Father. There is still a cry from Macedonia "come and help us." We believe in a guiding principle and desire to walk in the light, and in the full liberty of the gospel. But the time seems to have come when some Friends at least might meet periodically with those who have not the privilege of attending meeting. We may thus reach those who have the principles of Friends in the heart and encourage them to carry on the good work; and let us take the young

by the hand and say, come, we have need of you, and you have need of us.

May God help every effort put forth for the upbuilding of His cause among the children of men.

We are exhorted to stand out boldly in the temperance cause and make our influence plainly felt. It becomes us, as a body, to set forth the principles we profess. Shall we, as a society, keep still because we are small? Let us rise to what we consider our duty, and leave the result in the hands of our Heavenly Father.

The question often arises in the youthful mind, "is there any power felt in the silent meeting," and an earnest desire arises to know what this silence means. We were invited to be earnest and willing to see and know if any good comes out of silence, comparable to the invitation given, "come and see Jesus, of Nazareth," and then answer "can any good come out of Nazareth." Come in to this living silence and see for yourselves, and learn the right course for you to follow. We are gratified to know that there are earnest seeking youthful hearts, and though there may seem to be only one little talent, that one should be improved and to it will be added many more. There is too much precious time wasted in hesitating and we are deprived of that rich fruits of obedience, and our lives become impoverished and dwarfed. Our Heavenly Father does not forget the earnest desires. Impressions often come to us in our daily lives and should not be neglected. This the spoken word. God walking in the garden of the heart, and if heeded will bring peace and comfort. Earnest attention given to personal convictions will lead in the right path and no excuse is left for wrong doing. Standing by the light shed abroad on each heart brings so rich a reward even in this world that we feel willing to become anything or nothing for Christ's sake. He comes to show a better way of living.

God is in the still small voice that says that this is right and that is wrong. As we listen, give heed, it will be strengthening and guide us into all truth, and we will be enabled to follow into his foot-steps, and as we grow in stature we will grow in God our Father too. As we wait in silence we shall grow in strength and learn the truth of the words, "My strength is sufficient for thee." And in time it will become a pleasure to do the right rather than the wrong. Young Friends are earnestly exhorted to be faithful and not be ashamed of

the principles of Friends and to be able to give a reason for the faith within them, not disturbed by the winds of doctrine, but founded on the rock Christ Jesus, which is the revealed will in the heart. Though we may not be able to wear them, touch the hem of His garment, he will recognize us and we shall be healed, and when we see Him as He is we will wonder that we ever stood in fear and trembling. We all have cause to be thankful to God, that Jesus lived that we need not die. We are saved by the life of Christ. A living salvation, a living Savior.

MINUTES OF EXERCISES OF FIRST-DAY SCHOOL CONFERENCE.

HELD NINTH MONTH, TENTH AND THIRTEENTH, 1892.

Our Annual Conference was opened by reading reports from our subordinate conferences except those of Nebraska's Half Year's meetings. Delegates from this conference not being present, all friends from this meeting were made delegates.

The reading of the epistles from Ohio, Baltimore, Genesee and New York baptised us in that feeling of sympathy and fellowship which prompted them.

In some it spoke of the proposed change in Lesson Leaves which called forth the following remarks: the spiritual lesson to be learned is of the greatest importance, while it is well to understand the historical it should not be uppermost. The teachings of early childhood are more liable to leave a permanent impression than the convictions of later years. The thought was expressed of the necessity of confidence between teacher and scholar. We can not lead to the Savior, we can only point the way, the responsibility of comprehending Him rests with the pupils and must be met by them. If we would be successful teachers we must be willing to be taught by them and to say to them "Come, let us go up together."

It was thought the proposed change in Lesson Leaves should be accepted in the same spirit in which it was offered, as the line of thought in the International series is not at all times in harmony with our principles, the former seeming to present theory and doctrine instead of spiritual truths. After a careful consideration the change was fully endorsed.

The idea was advanced that all be willing to enter the First-

Day School as learners, the parents have much to learn from the children as well as children from parents.

A reference to the children's meeting at Mt. Pleasant, Ohio, during the session of the Annual Meeting was made approving of their work.

Parents were desired to be regular attenders of the school, as their presence will do much in the way of encouragement to those who are engaged in the good work.

SECOND SESSION, NINTH MONTH, THIRTEENTH, 1892.

Opening minute was followed by reading the replies to epistles and this was followed by delegates to General Conference reporting the encouragement it gave them to attend and realize the magnitude of the work, and to feel that the Conference was alive to the responsibility, and it felt the hope of Society of Friends is in its young people. The deep interest manifested by the young and their activity in the work being most inspiring. Progress in the First-Day School is most gratifying; the work is shared by old and young alike. All were interested in the account given of the Young People's Association of Philadelphia Yearly Meeting held at Lincoln, Virginia, during the sessions of the union and conference at that place. They were very much aided in the presentation of their subjects by the Library of Philadelphia, which gave a history of early friends and their principles which still remain living truths to us.

Signed by direction of the conference by the ex-committee.

GRIFFITH E. COALE,
EDITH A. MILLS, Chairman.

The Illinois Association of Friends' First-Day Schools met in its eighteenth annual session at Clear Creek, Illinois, Ninth Month, 10th, 1892.

As a committee to gather the exercises of this conference and report to a future session we appoint Fannie Lownes, Susan L. Brown and Gertrude Wilson.

Written reports were received and read from Prairie Grove and Blue River Quarterly Conference, showing the appointment of thirteen delegates, ten of whom responded to their names.

Epistles were read from Ohio, Baltimore, Genesee and New

York at this time, followed by remarks upon their contents by several members.

To essay replies to the epistles received from the F. D. S. Associations with which we correspond and report to a future session, we appoint Laretta H. Nichols, Katie Pownell, Julia Thorpe, Meriam Overman, Oliver Overman, Mary E. Trueblood and Harry Hartly.

The delegates to this conference are directed to confer together and present to our next session the names of suitable persons to serve as Clerk and assistant the following year.

Having transacted the business claiming our attention at this time in love and harmony, we now adjourn to meet on Third-Day evening next at 7 o'clock.

SECOND SESSION.

Near the time adjourned to the F. D. S. Association met in its second session.

Mary E. Trueblood, in behalf of the delegates, reports they are united in proposing the names of Lillian E. Mills for Clerk and Harry Hartley for Assistant, who being separately considered by this conference, are united with.

The committee to essay replies to the epistles received, produced three, which are referred to the executive committee with instructions to prepare a copy for each association with which we correspond and forward them in due time and report.

Edith Mills, in behalf of the executive committee, reported that the epistles were forwarded. She also reported that the committee forwarded \$48.00 to the Treasurer of the General Conference and recommends the appropriation of \$60.00 for the ensuing year, with which this meeting unites.

The meeting is united in directing the executive committee to draw on the Treasurer for funds to have statistical blanks printed and for the necessary stationary and postage.

Laretta H. Nichols, on behalf of the delegates appointed to attend the General Conference held at Goose Creek meeting house, Lincoln, Va., in eighth month last, presented a short written report informing this meeting that two of the delegates and three alternates attended. Others gave interesting verbal reports of the conference.

The committee on exercises made the following satisfactory re-

port, which is referred to the revising and publishing committee for publication.

Having felt that we have had an interesting and profitable conference, we now conclude to meet next year at Clear Creek, Ill., on 7th day preceding the yearly meeting at 3 o'clock.

LILLIAN E. MILLS, } Clerks.
HARRY HARTLEY, }

DIRECTORY REPORT.

The Directory Committee reports that they have attended to their appointment and that six hundred copies of the fifteen hundred ordered are now here and the balance awaiting at Hoopeston, Ill., the order of this meeting.

The bill for publication is	\$46.40
The bill for express on the 600 copies is.....	70
Total.....	\$47.10

On behalf of the committee.

EDWARD COALE.

REPORT WESTERN DEPARTMENT.

The Committee appointed under Minute No. 44 last year to arrange for a Western Department with a Friend's paper made the following report:

That the committee has given careful and considerate attention to the subject during the past year. Through the diligence of the editors in charge and courtesy of Friends' Intelligencer and Journal, we have from time to time published matter which seemed to be of considerable interest to our section of country as well as to members of our society generally. And in view of the great and growing importance for a medium of expression and communication through the press we recommend that a committee composed of one member of each sex from each of the three meetings which constitute our Yearly Meeting, be appointed to have this most important subject in charge. We further recommend that committee be authorized to negotiate with a Friends' paper to carry out this project, for which

purpose we ask an appropriation of \$100 to be used if found necessary. We also recommend that Thos. E. Hogue and Mary J. White, who have so faithfully served us in this work during the year past shall be reappointed editors of this work under the direction and care of the committee above referred to, of which they shall be ex-officio members. We further recommend that the sum of \$10 be paid to the editors of this department to cover expense for the past year.

We desire to say before closing our report that thanks should be extended by this Yearly Meeting to the editors of Friends' Intelligencer and Journal for the many courtesies extended to the committee having in charge the Western Department and their kindly interest in our welfare and would suggest that our clerk be authorized to so express our feeling toward them.

On behalf of the committee,

BENJ. F. NICHOLS.

STATISTICAL TABLE.

	Neb. Half Year Meet'g		Prairie Grove Quarterly Meeting:		Blue River Quarterly Meeting.										Total Belonging to Illinois Yearly Meeting.
	Genoa Monthly Meeting	Lincoln Executive Meeting	Wapsinoc Monthly Meeting	Prairie Grove Monthly Meeting	Clear Creek Monthly Meeting	Blue River Monthly Meeting	Benjaminville Monthly Meeting	Richland Monthly Meeting	East Jordan Executive Meeting	Central Executive Meeting	Blue River Executive Meeting	Total Blue River Quarterly Meeting			
No. of families both parents members...	10	14	24	31	63	27	24	27	5	4	0	4	100	187	
No. Families, one parent only member...	11	15	28	10	54	30	26	5	7	0	16	10	131	211	
No. of Adult Male members...	19	20	39	48	125	50	45	8	15	1	26	10	201	305	
No. of Adult Female members...	25	27	52	67	143	68	45	14	12	2	24	13	225	435	
No. of Minor Male members...	11	15	26	26	61	30	33	7	5	1	5	1	96	183	
No. of Minor Female members...	9	11	23	18	47	17	22	5	3	1	5	1	83	162	
TOTAL NO. OF MEMBERS...	64	85	149	160	453	162	151	101	41	30	61	21	631	1236	
No. Non-resident members...	21	48	69	75	173	80	24	42	2	18	19	0	185	427	
No. of Friends children attending school under the care of Friends...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Average attendance of meetings during last year past at meet'g on first-days...	25	15	40	35	100	40	65	14	5	5	15	6	195	325	
Average attendance of non-members during last year past at meet'g on first-days...	7	6	13	5	23	20	30	—	—	—	5	14	69	105	
Average attendance during last year past at meet'g with days other than Monthly Executive or Monthly Meetings...	*	*	*	*	*	4	*	10	10	*	*	*	14	91	
No. of Members at beginning of year...	0	0	0	15	15	17	15	12	0	0	0	7	76	148	
No. of Members from births during year...	63	87	150	160	454	162	147	138	43	31	63	21	448	1052	
New Members from Application or Request during year...	0	0	0	0	0	2	3	1	0	0	0	0	9	10	
New Members by Certificate during year...	2	0	2	0	3	1	10	0	0	0	0	0	13	18	
TOTAL ADDITIONS DURING YEAR...	65	87	152	160	459	165	161	144	44	31	63	21	629	1240	
Membership at beginning of year plus additions during the year...	65	87	152	160	459	165	161	144	44	31	63	21	629	1240	
No. Members deceased during year...	1	2	3	0	6	2	3	0	0	1	1	0	9	18	
No. Members released or withdrawn...	0	0	0	1	3	0	0	0	0	0	1	0	1	5	
Members moved to other meet'gs whose certificate of membership was forwarded	0	0	0	1	7	1	0	0	0	0	0	0	9	19	
TOTAL LOSS OF MEMBERS...	1	2	3	1	7	3	3	0	0	1	2	0	9	19	
Total No. members year ending 9th 1892.	64	85	149	150	454	162	150	141	46	30	61	21	630	1233	

* No Mid-week meetings.

a No loss except by deaths.

MEMORIAL.

SUSAN YARDLEY TRUMAN.

We feel that we cannot rest satisfied without leaving on record some tribute to the memory of one whose life was a benediction to so many in a quiet unassuming way.

The memory of the just is blessed to survivors, when their upright walk through life is held up as an example to which all may attain. With this object in view we have felt constrained to give forth this testimony concerning our late friend Susan Yardley Truman, who was born at Byberry, Philadelphia Co., Pa., in the year 1826, her parents being Giles and Mary Y. Knight. She was left motherless in her early girlhood, just at that age when a mother's loving guidance is most needful, but Jane Johnson, of Philadelphia, a connection on her mother's side, kept a watchful care over her and as near as possible took a mother's place, and while Jane lived the tenderest loved existed between them, and much of the helpfulness of her life was due to the wise counsel and pure influence of this Friend, to whom she referred when she felt the need of one to advise and direct in the trying times of life. Her school life was finished at Sharon under the care of John Jackson, of whom she always spoke with the deepest respect and love.

It was here that she met with the companion of her after life, Geo. S. Truman, to whom she was united in marriage in 1848. She became the mother of four children, two sons and two daughters, all of whom survive her. Most of her married life was spent in and near Philadelphia up to 1857, when they removed to Loudon County, Virginia, and engaged in the service of Friends' Boarding School at

Springdale, as matron and steward. The shadows of coming events were beginning to exert a more perceptible influence in the curtailment of free speech on the subject of slavery, so irksome to northern minds, and rendered their stay here comparatively short, though they received nothing but kindness and courtesy, but by the advice of their friends they returned to Pennsylvania the following year.

In 1870 she came west with her husband, who was engaged in the Indian Service at Santee Agency, Nebraska.

Five years were spent there, and we have every reason to believe that she faithfully and conscientiously endeavored to perform the duties that fell to her lot in a cheerful manner during this time.

In 1875 they moved to their new home, which had been prepared for them in Platte County, near Genoa. Here she found the quiet and seclusion which she so much loved, and for years seldom went from home except as she attended the little meeting they had been instrumental in establishing and which was held mostly in a school house on a corner of their farm. Very faithful was she in this matter, and though very often there were but the two or three, she made one of the number, and rather than there should be deadness, she frequently read some helpful article which seemed appropriate and helped to keep the life. There were hardships and privations contained in these years of starting a new home that were very trying, but bravely met and overcome by a cheerful spirit.

After a few years changes took place in the family and neighborhood which caused her to go out more from home, and she formed many warm friendships, which cheered her to the end of life and many were helped by her bright spirit and well stored mind, that was ever ready to give forth, either for edification or amusement, some sentiment or poem laid away perhaps in youth; and were also strengthened and encouraged by her example.

She took much interest in the building of the Friends' Meeting House, it being but a short walk from her own door, and she faithfully did her part to keep the light shining therein. She occasionally gave forth helpful words or recited some appropriate lines that were very acceptable.

Being one who kept well informed on the general topics of the day, she felt deeply interested on those subjects which should claim

the attention of all earnest minds. She felt sorely her inability to give pecuniary aid in many directions where her sympathies were enlisted, but scattered temporal blessings as well as those of a more spiritual nature, for she truly loved to give.

For many years she had suffered from attacks of suffocation which were very distressing both to herself and friends. Her summons came very suddenly, but she went prepared for the change and her last words were "Do not hold me, but let me go." She departed this life the 4th day of 11th month, 1891, aged 65.

Her funeral was largely attended and testimony was borne to her worth and Christian living. Her husband felt called to testify that during the forty-four years of their married life she had ever been a loving, helpful companion and a cheerful sympathizer in time of trouble and that no unkind words had been uttered to destroy the peace of their life together.

Thus closes the record of one who bravely strove to do her part, and may we be encouraged to go do likewise.

Read in and approved by Genoa Monthly Meeting of Friends, 4th Month, 17th, 1892.

WILLIAM WEBSTER, Clerk.

Read in and approved by Nebraska Half-Year's Meeting of Friends held 4th Month, 25th, 1892, at Lincoln.

MARIANA B. TRUMAN, Clerk.

Signed by direction and in behalf of Illinois Yearly Meeting of Friends held at Clear Creek, Putnam Co., Illinois, from the 12th of 9th mo. to the 15th of the same inclusive, 1892.

OLIVER WILSON, Clerk.

PAPER: "THE INNER LIGHT."

BY T. E. HOGUE.

The subject claiming the attention of this conference is one of deepest interest to every thoughtful mind, as one which underlies the whole scope of religious truth and forms truly the basis of every righteous deed, every noble impulse, every high and holy aspiration, and is of no ordinary character, but of universal application to all phases of human life, meeting the spiritual needs of all men everywhere in all ages of the world—the rich and the poor, the high and

the low, the learned and the ignorant, the king and the priest, the emperor and the peasant. All alike need the kindly admonition which the light has ever offered to man to guide him in the path that leads up to the blessedness of Immortality. The light as I apprehend it is God manifested to or in man—or in other words “Christ within the hope of Glory,” whom the Scriptures declare to be the “true light that lighteth every man that cometh into the world, and was the word that was in the beginning with God and was God,” that which visits swift condemnation for all departures from clear convictions of duty, that which lifts the world up higher from age to age, that which reveals the love and goodness of God—is light, uncreated light, not a reflected light as is the light of the moon, not a light that comes to us from another as fallible as ourselves, but that which radiates from the great luminary in the spiritual firmament of heaven and is as eternal and immutable as God. No human power can change its mandates, no device of man can set it aside. If its requirements are unheeded retribution will most surely follow—such as we sow, such shall we reap, is confirmed in the experience of all men. All are doubtless familiar with the conversion of Paul, that prior to this he was engaged in the work of persecuting the saints even unto death, pursuing them from city to city with implacable cruelty in his heart. There came a time, however, when the light shone around him above the brightness of the sun, he was suddenly arrested in his unrighteous career, his spiritual eyes were opened by the power of this heavenly light to see himself. All broken and tendered in spirit he was undone and disarmed; he was clearly shown the error of his ways, his cold hard nature was softened; instead of cruelty mercy filled his soul, instead of hatred love warmed and animated his heart, the spirit of forgiveness touched the inner springs of his being, which in his past life had lain dormant. This power that so effectually stirred his inner life and woke the energies of his immortal nature and changed the whole of his after life is in existence to-day, seeking, ever seeking, to do the world good. A cloud of witnesses come before my mental vision to bear their testimony in support of a divine light or spirit in man that illuminates his understanding, and its all sufficiency to guide man through the labyrinth of error, leading him, step by step, as he obeys its monitions, up nearer the heavenly throne, to a more full fruition of the joys of heaven

that ever await the tried and faithful soul. The great revelations that impressed the mind of George Fox, that whatsoever was to be known of God is manifested in man, and whatsoever makes manifest is light. This, I apprehend, was the same great principle that inspired the prophet Jeremiah to declare, "after those days shall teach no more every man his neighbor and every man his brother, saying, know the Lord, for all shall know me from the least of them unto the greatest of them, saith the Lord. I will put my law in their inward parts and write them in their hearts." No man can form a creed broad enough to meet the requirements of succeeding generations. George Fox saw this as with a clear spiritual vision he looked down through the vista of years. He left on record this significant and important injunction, "Friends, mind the light," as being applicable to meet the demands of all times and the needs of all people in all succeeding ages. Fox declared all matters of conduct, all questions of faith, must be determined by this light alone. These intuitions of truth, the inward motion of the spirit, must be the supreme test by which mankind is enabled to distinguish good from evil and to correct those excesses that come up ever and anon in the life of each one of us. The Society of Friends recognizes no external authority over the consciences of men—each are left to follow their highest and best convictions of duty. Edward Burrough, a very eminent man of his day, who was a co-laborer with Fox, Penn, Barclay, Pennington and others, declared whoever will be saved with the salvation of God must own the light of Christ in his own conscience that convinces him of sin and checks him when he would do wrong. Again, whoever would be saved must witness the scriptures fulfilled in themselves. The things of which they have read must be wrought within their heart by the same spirit that gave forth Scriptures. Wm. Penn in his rise and progress speaks of the light as God's gift to man for his salvation; Barclay says seek God in thy soul; Pennington adds that the Spirit of the Lord is the only guide. Thus they all bear concurrent testimony that it is this secret impulse in the soul of man—a power not of ourselves that makes for righteousness cannot be otherwise than consistent. The results of the Divine moving must be harmonious in different individuals, and differ in degree only, and not in character. The soul that is in intimate communion with the divine spirit must be noble, must be true to the voice of duty; thus

we get the highest standard of a pure morality which cannot be divorced from the Christian life. The trend of thought touching the divine light is characteristic of the early Friends, is also recognized by us to-day and is the same that touched the lips of the prophets of old; the same that ruled in the heart of Jesus of Nazareth and made him the type for all ages of the perfect man—the Son of God in whom the Father was well pleased. The same power impels mankind everywhere to seek righteousness. God is light; that he is the teacher of his people himself finds an echo down deep in our hearts; that in the hour of extreme need when shorn of human strength we stand powerless before him—how earnestly we look to him pleading for help. Every man knows there are times in his own experience when human aid is unavailing, sometimes when death unforeseen by him or by some unlooked-for accident stares him in the face, from which he sees no escape, to whom does he then pray? All the world with its attractions, with its grand possibilities in the various departments of life, with bright prospects of worldly honors within easy reach—how soon will these vanish before him when in the presence of death, all will be as nothing. Then he turns, possibly for the first time, with an earnest prayerful heart to the great loving Father with his spirit all broken and bruised, deeply contrited before him, and humbly asks for acceptance in his heavenly kingdom. Thus we find in the hour of greatest extremity, in the hour of deepest need, we cry from the depths of the soul to the Shepherd that never sleeps, to the God who alone can help when all else fails. There are other testimonies to this precious light that I desire to present. Some one has said away back in Old Testament days “That there is a spirit in man and the inspiration of the Almighty giveth him understanding.” Paul in one of his epistles says: “As many as are led by the Spirit of God are the sons of God.” The Psalmist declares, “In Thy light shall we see light.” Jesus said: “The comforter even the spirit of truth shall lead into all truth.” The apostle says: “The grace of God which bringeth salvation hath appeared to all men, teaching them the denying of all ungodliness and the world’s lust, they should live soberly, righteously and Godly in this present world. Another, the things of God knoweth no man but the Spirit of God. Again, a manifestation of the spirit is given to every man to profit withal.” There are many more passages I might cite from the old and new

Testament writers that bear pertinently upon this question, and in addition to what has been quoted there are many heathen philosophers who unite in bearing their testimony to the universality and efficacy of the light as a saving power. But time and space forbids adding more. Then in summing up all the testimony it will appear that all possible goodness existed in God from all eternity, and that throughout all the ages of eternity it will be inseparable from him, and can only be found where God is. It is just as true to-day as it was when Jesus declared, "there is none good but one and that is God." All that can be called goodness, holiness, purity of heart in the creature are not by virtue of its own creation, but the result of its own unaided powers—is only the goodness, the one manifestation of his wisdom and love. Goodness ever belongs to God, so man of himself, without this higher guidance, without the light which God alone can give, cannot fulfill his highest mission on the earth. As the heavens above us declare the glory of God and the firmament showeth his handy work, so no human being can reflect the goodness and glory of God apart from the touch and moulding influence of this ever blessed spirit. It is recorded in him (Jesus) was life and the life is the light of men, all that is divine, all that is beautiful in human life, all that is deserving and pure in human character is so much of God dwelling in him. Then we may infallibly see the true ground and nature of all purity—that its source is God, which is wisdom, righteousness and truth to every soul that will permit its entrance into the inner sanctuary of the heart. This is the one true religion of all intelligent creatures whether in heaven or on the earth—for as they all have but one and the same relation to God, so, though of different growths in the divine life, they all have but one and the same true religion. Whatever is true in our relations to our heavenly Father on earth is true in our relations to him in heaven. The christian who lives in the spiritual realms realizes that the light is higher than he—is always above him—that it points upward, leading him up to higher conditions, and as he approximates nearer the source of light and love he feels more dependent on the Divine arm, and continuously less of self and more of God. His soul warms with gratitude. The flames of love always ascend upward and unite with God, because God alone is all that he sees and knows and feels either within or without himself; it is the Spirit that rejoices in him; that

never ceases to acknowledge the all of God in himself—the all of God everywhere. This is the religion of heaven—the religion of the light; then can we not fairly infer that nothing is vital in the soul but the power and presence of God there as a living, active force. Again I repeat, God is light, in him is no darkness at all; he is unchangeable in every attribute of his being. Then this unchangeable nature of goodness and love in man is essentially our oneness with God as it is wholly derived from Him. This, then, is the atonement, the one spirit, the one life, the one love—all emanating from the one only source of good, whom we call God; and is God in us, and we in God. Is there a condition higher than this, and is this the end sought by the Divine law? What more can be done for his creature man, when all within us is ruled and governed by the light? Love is the fulfillment of the law, the perfect work of Divine grace in the heart, and establishes the peace that passeth all mere human understanding. The reason why no work can be commenced, continued and successfully carried on until God is exalted over all in us and his light reigns supreme in our life, is because nothing can in truth seek God but that which comes from him. Nothing in truth can find God as its good but that which has the nature of God living in it. Like can only affiliate with that which is in harmony with itself; no one can reflect any other light than that which he has, as there is but one God—one good—so one living faith, one Divine love, one pure life, one true saving light, only the one way into the kingdom of heaven—one Savior—and no man can be saved from sin and strengthened in righteousness only as he opens his heart to the indwelling power, wisdom and goodness of God.

THE SUBJECT OF THE LIGHT CONTINUED.

Another very important feature connected with this subject I desire to present: “Are the Scriptures this light.” I believe all the spiritual truths contained therein, are profitable for reproof; for correction and instruction, in righteousness. That the man of God may be thoroughly furnished unto every good work. They contain a record of the lives of good men, who, through the overshadowing spirit of the most high God, were brought into close relationship with him, and in this way became set apart to do the Lord’s work, and being thus influenced were instrumental in his hands through the progress of the ages in lifting the world up to higher conceptions of

God from age to age. It also contains an account of the wickedness of men, who delighted in deeds of cruelty; who manifested no love for or interest in anything that looked to the permanent improvement and elevation of the race of man. Then there was another class who, doubtless as honest as Saul of Tarsus, thought they were doing God's service, who were in their conceptions of God and duty, as misguided as he. But whenever and wherever down through the ages the divine loving spirit of the Father touched the hearts of men there was an upliftment to a higher plane—a rising upward nearer to their divine Father. While the scriptures are a history of the condition of the religious world, giving the many phases of human life at the different periods of the world's growth, they also contain an account of the dealings of our heavenly Father with the good and faithful of all generations. They can only be to us as "iron sharpeneth iron," so doth the countenance of a man friend; they help us in our spiritual struggle by turning our attention to the source that helped and comforted them; a confirmation to the spiritual traveler Zionward. That we all have the same road to travel, however varied our experiences may be, they revert back to the one common ground, that the great battle of life is with ourselves, the great dragon from which we are to be delivered is the lust of the eye; the lust of the flesh, and the pride of life; in short from ourselves; as the hymn gives it out, of self into Christ, the great deliverer, whose habitation is in heaven; whose glory is the light; is one and the same unchangeable fountain of wisdom, of goodness, and love in all ages of the world, to whom the scriptures direct our attention as the only power in heaven or on the earth that can save and deliver us from the thralldom of sin. They tell us that the letter killeth, but the letter giveth life. First, they are not the foundation, but only so far as they were given forth by a spirit truly divine are they a declaration of the foundation. They do not tell us they are the light, but direct us to something superior to themselves as the light. They only bear testimony to its efficacy that everything else must fail in the highest purposes contemplated in the work of divine grace or spirit in man. It is true we are enjoined in the scriptures to love God, supremely, the highest good to man, and our neighbor as ourselves; but does this written command clothe with ability to love God and man, when it commands us to love our enemies, do good to them that hate us, and pray for them

that despitefully use and persecute us, to the end that we may be the children of our Father in heaven. Do these commands literally given confer on us the power at once to fulfill the highest offices of love; do they chain the passions and all the opposing forces in our nature and give to tender love full dominion over all, that the lion and the lamb may lie down together in peace; can they stamp upon our being that quality of mind and heart, that will enable us to do justly, love mercy, and walk humbly with our God? If the Scriptures can indeed confer this ability, then truly they are the word, the true light, and the savior of men, and we need not for the enlightenment of the world, for the growth and development of the spirit life in man; anything else but the scriptures. My thought is, that it is alone the work of the divine spirit to prepare and fit man for the fulfillment of the higher duties of life. That when we have reached that condition of mind and heart, through obedience to the divine requirements (for this is growth only in obedience), that we are prepared to comprehend those higher truths and duties they unfold to us, that the command comes to each one of us clothing with ability to fulfill its mandates. I do not believe that God requires anything of us that he does not give ability to perform. The office of the light is to make truth and duty clear to the understanding, and unless thus seen the step cannot be safely taken. We can only use the light when we have it. Our spiritual eyes must first be opened to the light before light is given. If any man lack wisdom let him ask of God. St. James does not say, let him ask Peter, or Paul, or John, because he knew that divine wisdom was nothing else but divine inspiration. The Apostle Paul does not refer us to himself for wisdom or for light. When he says the things of God knoweth no man but the spirit of God; that nothing in man but the spirit of God can know what the spirit work in man is and does, of that all knowledge and perception of the spirit is nothing else but the enjoyment of the spirit, and that no man can know more of him than that which the spirit of himself is. If the divine light or spirit is of itself sufficient to meet all our spiritual needs, then it must take the highest place, and stand first, as the highest and best gift of God to man, for his guidance along the pathway of life; and in its radiance we are lifted up far above the clouds of the earth-life into that serene heaven where perfect love reigns supreme. Far be it from me to undervalue or treat

irreverently the scriptures. Before God and all the world I desire to be true to the highest, deepest convictions of my heart, and that the whole tenor of my life through the help of God may be to hold up this great light, Christ within the hope of glory, as the all sufficient guide to a perfect and complete salvation. My only desire is to show that the scriptures can only be profitably used when made subordinate to the divine light, and they must in the very nature of things take rank below that of the spirit. They are only to us a reflected light. Therefore I object to the appellation given them as the word of God; as such they usurp the highest place in the Temple of truth, a place that God only can fill and is rightfully his. The scriptures bear pertinent testimony to what this word is; "that it was in the beginning with God, and was God. That by it were all things made that is made." This surely will not apply to the scriptures. We are told that God is spirit. Then the words God and spirit are synonymous. Then when we say God is the word, it also means his spirit is the word; back of all and above all stands the eternal truth, all the wisdom and criticism of men cannot set it aside, she will ever through all the eternal ages remain the same, as inflexible as God. "The word which is nigh thee even in thy heart and in thy mouth is quick and powerful, sharper than any two edged sword, dividing joint from marrow, soul from spirit, and is a discerner of the thoughts and intent of the heart. Again search the scriptures, for in them ye think ye have eternal life and they are they which testify of me, but ye will not come to me that ye may have life;" and who is this me? It is Christ, the eternal word, who was before Abraham and is declared to be the wisdom of God and the power of God and was in the beginning with God—not the Jesus of Nazareth, born in Bethlehem, who was flesh and blood. The immediate disciples of Jesus were ignorant of his real mission—thought he came to establish an earthly kingdom and queried with him "Wilt thou at this time restore again to us the kingdom of Israel," and were disputing among themselves who should be greatest in this kingdom. He was long with them, his loving compassionate heart reached out to man everywhere; he sought to instruct them in the great truths that lay near his heart by parables, and in every conceivable way did he try to impress them with the value of a pure and upright life, and with that sincere devotion characteristic of the man of God. But not until

he vanished from them, when their eyes could no longer behold him, and were deprived of his earthly companionship and his pleading voice was no longer heard by the outward ear—the veil being taken away, the outward help removed—then the great comforter they had not known before, for the reason that they looked up to and depended upon the outward man Jesus. I say the comforter came infusing new life into their souls, enlightening their understanding. This promised comforter—even the spirit of truth—which was to lead and guide them into all truth, up to this time there were no conversions known among the disciples, the new birth was not recognized by them notwithstanding their attention had been called to it by their great teacher. But when this spirit power touched their hearts, when the Spiritual Christ, the comforter, came into their souls and into their lives, a new light and a new era dawned upon them. They now saw the nature of that kingdom, that he had so assiduously labored to establish in the hearts of men when personally among them, when the light and power of truth that had anointed the heart of Jesus, became their anointing, their understanding was opened; and then did they see with the eye of Jesus. It would appear from the account given of Jesus of Nazareth, if he had intended to teach the world his religion from a book, he, himself, would have written that book, and would have laid it down as the first fundamental principle of his religion. The obligation of learning to read it, whereas he never wrote anything at all, unless perhaps the sins of the Pharisees with his fingers upon the dust. It does not appear that he gave his disciples any command to write the gospel. Though he repeatedly and emphatically commanded them to preach it, and that to all nations of the earth. In this ministry they spent their lives, preaching the religion of Christ in every country, from Judea to Spain in one direction, and to India in another; everywhere establishing churches and commending their doctrine to faithful men who should be fit to teach to others also, only apart wrote anything, and what was written was for the most part addressed to particular persons or congregations, and on special occasions. I call not in question the validity of their claim to a divine qualification to preach the gospel. I doubt not, they were truly inspired to go forth as ambassadors for God, waging a holy warfare against sin everywhere in high places, and in low, according to their measure of light,

for they only had as we have a measure of this light. They counted no sacrifice too great, even the laying down of their lives for the love they had for truth and righteousness; yea, their hearts were quickened by the ever-blessed spirit with a holy zeal for God and his righteousness that was felt throughout the whole country over which they traveled. Good and pure as their lives were, yet they were men with like passions with ourselves—they were fallible, liable to err—liable to a mistaken judgment. Infallibility only belongs to God. I hope you have heard me patiently and will calmly and thoughtfully weigh what I have presented for consideration. I should be sorry that any influence could be drawn that would in the least reflect discredit upon the cause of true religion. If I know my own heart, the highest aim of my life is to promote truth and righteousness in the earth.

EPISTLES.

FROM BALTIMORE YEARLY MEETING OF FRIENDS, HELD IN PARK AVENUE MEETING HOUSE, IN THE CITY OF BALTIMORE, FROM THE 26th OF TENTH MONTH TO THE 29th OF SAME, INCLUSIVE, 1891.

To Illinois Yearly Meeting of Friends:

DEAR FRIENDS:—We salute you at this time, we trust, in that love which should animate us as children of one Father.

Another year has passed away and again we have been permitted to come together in this, a Yearly Meeting capacity. We have been made to feel a renewed appreciation of the beautiful order of our Society, and gratitude to those who established these Annual Gatherings. Even as the Apostles and Disciples of old found it expedient to meet together for strength and consolation, so also with us.

Your loving message came to us, freighted with brightness and truth, breathing a joyous recognition of the Divine Light, whereby every soul may happily commune with our loving Father, who so beautifully admonishes His children to enter into the closet, close the door and pray to Him; and who teaches that the heart is the jewel that may be sanctified by spiritual baptism, conscience the chart which points out our daily walk, and the "light within" the compass which directs the Christ-seeking spirit into the haven of eternal rest.

In common with you we cherish the thought that we are blessed in His providence when we do well, and when our feet go astray His love follows us, to restore and save us from evil. This conviction leads to the desire that we may prove ourselves cheerful and obedient to the will of the Father. First let us carefully till the garden of

our hearts that the growths there may be pure and good, and then will we be enabled to brighten and sweeten the lives of our fellow-men.

We believe unusual interest has been manifested in the business of this meeting, and it has been with great satisfaction that we have observed the presence of so large a number of our younger members. The future of our beloved Society rests with them, and their interested attendance here, gives us a hopeful assurance that when the mantle falls from the shoulders of the faithful workers of to-day, it will rest upon those whose hearts are consecrated to good works, and whose hands are ready for duty.

We believe the awakening of interest in the Society at this time is leading to a strengthening of our faith in the right, and our ability to conform our lives to the high moral principles we have always professed and sought to inspire in others. And we trust that the spirit of inquiry which is spreading amongst us may result in a better apprehension of the laws of the universe, and of man's complex relations to his fellows, and the world around him, and awaken in us a deeper sense of our dependance upon a Higher Power.

A dear ministering friend from another Yearly Meeting expressed regret that the portion of the First Query in regard to unbecoming behavior is not omitted. The beautiful decorum so generally observable in our meetings seems to show that it is no longer needed.

All answers coming up from the Quarterly Meetings express regret that the reading of the Scriptures of Truth is not more encouraged. With saddened hearts we hear it. We feel that our First-Day Schools are doing much in this way, for old and young, yet how earnestly and prayerfully we look forward for a more hopeful report in this reasonable duty.

Our meetings for worship have been large, and the testimonies borne by ministers acceptably with us from other Yearly Meetings, inspiring and helpful. We are told that it is not to be expected that our answers to the Queries shall show we have reached the state we aspire to, but as we advance toward our ideal, the standard is raised so that it ever appeals to us to come up to a higher plane. It may also be that there is now more care to be honest with ourselves in these answers. These considerations should not permit us to despond. They are helpful in fixing our eyes on the present rather than

on the past, trusting that the future has in it the promise of better things, and our duty lies in helping to bring about their realization.

We continue to avail ourselves of the small door still open for work amongst the Indians. The improvement of the condition of their women is vital to the elevation of their race, and our efforts may well look to that means.

The reports of our Committees on Education, on First-Day Schools, and on Philanthropic Labor were all of a practical and encouraging character. The meeting of the Philanthropic Committee on Third-day evening was addressed by Abby D. Munro, of Mt. Pleasant School, South Carolina, and by John J. Cornell, in different and characteristic ways pressing the claims of the various branches of this service on Friends. If the efforts of the fathers directed to breaking the slave's chains, were in the line of Christian work, how can the sons and daughters now withhold like effort to lift from the freed people of the South the cloud of ignorance and indolence that continue their oppression.

Earnestly have we been counselled to diligently continue the endeavor to save the boys and girls of all committees we can reach, from the corrupting and false ideals held up to them in the immoral literature being sent out from a teeming press.

The temperance cause maintains its hold on our attention. The situation as to the trade in intoxicants, by Friends, has improved, and we feel the forbearance with those at fault has not been fruitless. The conviction is spreading among us that the way to avoid complicity in the evil of the drink traffic and habit and responsibility therein, is, in all the relations of life, to refuse to give it our sanction.

The closing hour of our meeting is near at hand. Precious seed has been scattered broadcast in our harmonious assemblies. May it have found lodgment in many hearts, where it will spring up and bring forth fruit meet for the Kingdom.

With a feeling of gratitude to the Giver of all gifts for the love that has overshadowed and surrounded us, and the earnest desire that all may keep near this Unerring Guide, we bid you farewell.

Signed by direction of Baltimore Yearly Meeting of Friends held in Special Joint Session, by

EDWARD STABLER, JR.,
Clerk of Men's Branch.

ELIZABETH M. KOSER,
Clerk of Women's Branch.

FROM THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA
BY ADJOURNMENTS FROM THE NINTH DAY OF THE FIFTH
MONTH TO THE 13TH OF THE SAME, INCLUSIVE, 1892.

To Illinois Yearly Meeting of Friends:

DEAR FRIENDS:—Once more we send unto you our annual greeting of remembrance and kind regard, being the emanation of a large gathering eminently under the influence of the spirit of condescension and brotherly love.

We have been made sensible that the Father's presence has been very good to us, cementing us together in that fellowship that will ever be accorded unto his faithful children, and that will entitle them to an heirship in His kingdom. Words of warning, of entreaty and of encouragement have been extended to us by His messengers from other Yearly Meetings, who have been acceptably with us, as well as by those of our own.

The epistles from our brethren of other Yearly Meetings have been read with affectionate interest, reviving our feelings of confident trust that the same Divine Power has preserved them and us in a good measure of that love and brotherly fellowship which enables us to work harmoniously in His vineyard.

As the result of a Committee appointed last year this meeting has appointed a committee to prepare such revision of our Book of Discipline as they may deem advisable for the welfare of our meeting.

The report of the Committee on Education shows that they have fully represented the concern of the meeting relative to the guarded education of our Youth and they were encouraged to labor further in the good work.

The evidently increasing interest in our First-day schools was encouraging to all those who see, as the result of their teachings the building up of the waste places of Zion.

The Committee having charge of the establishment of the John M. George school, informed us that they are now ready to commence the work, and hope for its early completion.

An earnest concern was felt that our precious children and young people should be guarded against the impure literature that is now so widely scattered, and that a more free circulation should be given to a pure elevating reading, suited to their comprehension and in accordance with our testimonies.

There has been a manifest increase of interest among our younger members in the study of the history of our Society, and the accounts of the lives and works of eminent Friends.

By the answers to our Fourth Query, we were made thankful for the steady advance of the cause of temperance among us.

The report of our Committee on the subject of Intoxicating Beverages, was read, accepted and approved and the Committee continued for further service.

The Committee on our Isolated members reported much care, and produced an epistle which was approved and directed to be forwarded to each of them.

The reports of other Committees, having in charge the different concerns of this meeting, evidence that they have given them careful attention.

The Committees on Intoxicating Beverages, on the Education of Colored people of the South and on Indian affairs, have been incorporated in a Committee for Philanthropic Labor, appointed, with liberty to act in conjunction with similar committees appointed by other Yearly Meetings.

Though at times some may feel discouraged, yet as we endeavor to walk daily in the faithful performance of our duties, as manifested unto us with constant watchfulness unto prayer, we will be raised above this feeling, and encouraged to press forward for the mark of of our high calling.

We can but acknowledge from the manifestations of kindness, forbearance and love that the Great Head of the church has been in our midst; and that He has indeed established His church upon that rock which overcomes the world, even the revelation of Himself unto the children of men.

In Gospel love, we remain your friends.

Signed by direction and on behalf of the Meeting,

EMMOR ROBERTS, Clerk.

FROM PHILADELPHIA YEARLY MEETING OF WOMEN FRIENDS,
HELD IN PHILADELPHIA FROM THE NINTH OF FIFTH MONTH
TO THE THIRTEENTH OF THE SAME, INCLUSIVE, 1892.

To Illinois Yearly Meeting of Friends:

DEAR FRIENDS:—Under a deep feeling of thankfulness to our

Heavenly Father for all His tender mercies, and with a renewed desire that we individually seek to dwell near Him, in order that we may be guided aright in the transaction of our business, we have met in our annual assembly.

As we gathered in a solemn and impressive silence, the prayer arose that we might sit at the feet of the Master until we received strength to do His bidding, and that we should be faithful to Him, and to one another.

While listening to the excellent epistles from Sister Yearly Meetings, our spirits were tendered and helped by their sweet, loving counsel and earnest devoted purpose. We were made to feel that the Good Shepherd will lead us into His fold, if we are willing to follow.

We miss the loved ones who have been called to the higher life, and we should shrink from continuing the work which they have laid down, did we not believe that strength would be given to all who rightly seek it. The company of so many of our younger members is an encouragement to us, and the desire is felt that they may be led on, step by step, until they are fitted to fill the vacant places.

The "babes in Christ" were counselled to renewed faithfulness in the performance of little duties, and reminded that the most useful parts of a building are not always those that are the most apparent; that the hidden bolts and screws are as necessary to the stability of the structure as are the more prominent parts.

Our hearts have been touched by the precious messages of truth which our ministering Friends have been favored to give us, and we have rejoiced in the feeling of "one Lord, one faith, and one baptism." We have been admonished to abound in that love that "thinketh no evil," and to watch over ourselves that we do not injure the reputation of another.

The answering of the Queries called forth much expression on the subjects contained therein. Strong feeling on the importance of maintaining our meetings for worship and discipline, believing, if we are faithful in thus coming together, thirsting for the water of life, the Divine Father will minister unto us according to our several needs. Mothers were tenderly exhorted to live nearer to the Heavenly Father, that they may grow strong in the faith, and be living examples to their children; to seek prayerfully for ability to instruct them in

the Holy Scriptures, and to inculcate a love for all that is pure and good. As this influence broadens and deepens, there will be no room in the heart to speak lightly or unkindly of another.

Parents were advised to examine the literature that is put into the hands of their children, and to discourage a taste which has a tendency to weaden the mind and corrupt the morals. Much that is published in the newspapers comes under the head of "pernicious reading." The heartless manner in which the gravest crimes are commented upon, or suffered to pass unrebuked, is a source of pain to conscientious minds. We are glad to find that some of the Yearly Meetings are protesting against these evils, and we hope that all will follow their example.

A concern was felt that we be not too grasping in our business relations, thus overburdening our physical, mental and spiritual natures. The tender monitions of our Heavenly Father are often unheeded, through the great pressure of our temporal affairs. Wives, mothers and daughters were lovingly encouraged to practice simplicity in the adornment of themselves, their children and their homes. Extravagance is a growing evil, and christian women should be willing to assist husbands and fathers, by cheerfully denying themselves more of the luxuries of life.

Strong testimonies were borne on the subject of intoxicating drinks, including the use of cider and wine at table. It was most earnestly desired that, as a united body, our influence would be far-reaching on the suppression of the liquor traffic, and against the use of all narcotics. Our young sisters were especially called to exert their influence in this direction.

The report on Education and Schools was exceeding interesting, showing that a large amount of work had been done. With our increased advantages, it is hoped the committee will be still further concerned to supply our schools with teachers belonging to our religious society.

The report of the First-day Schools was very encouraging. In some localities, the small meetings had been cheered and helped by the addition to their membership, both of adults and children. Teachers and officers were urged to seek instruction from the Great Teacher that they themselves may be qualified to direct the children in the way of Life.

Bidding you an affectionate farewell, we remain your friends.
Signed in and on behalf of the Meeting,

MARGARETTA WALTON, Clerk.

FROM INDIANA YEARLY MEETING OF THE RELIGIOUS SOCIETY
OF FRIENDS, HELD AT RICHMOND, IND., FROM THE 28TH OF
NINTH MONTH TO THE 1ST OF TENTH MONTH, INCLUSIVE,
1891.

To Illinois Yearly Meeting:

DEAR FRIENDS:—With all the varied and interesting exercises that are connected with the annual gathering of our Yearly Meeting, the reception and reading of the epistles of the bodies, with which correspondence is kept up, are of much importance, unusual interest was manifested in them during the meeting, and there was a unity of feeling in the expressions contained in your contribution relative to the Children's Meeting, giving evidence of a living concern, that the enlivening and energizing influence of youth may be more and more encouraged together with that Christian love and instruction in the principles and testimonies of our religious Society, which we hold to with earnestness. Your expressions also created in the minds of some of our friends a desire that similar meetings might be held if opportunity offered, during the sessions of our Yearly Meeting.

There is evidently great interest existing throughout the various Yearly Meetings on the subject of Temperance and there is necessity for all Christian organizations to be watchful of the great evil connected with the liquor traffic and that we, by example and precept, endeavor to crush that monster. There is no question but that a field for work is open in that line. The earnestness with which many members of our society are working is worthy of reflection and respect. In considering such questions there is, as in all christian endeavor, necessity for full flow of love, of which our Heavenly Father is continually calling upon mankind to acknowledge and increase, and for that patience and forbearance which naturally follows, the feeling of love which has been termed "The greatest thing in the world."

This year there have not been in attendance any ministers from

other Yearly Meetings, but the presence of friends from Genesee Yearly Meeting was comforting and profitable to us.

The public meetings for worship on First-Day and Fourth-Day were large and Gospel Truths were handed forth by members of our own meeting with solemnizing effect. We were made to rejoice in the attendance of an increased number of young people, and we trust their interest may be of continued growth, and that their lives may be early consecrated to good works, acknowledging the power and wisdom of God, as proclaimed and exemplified by the great teacher, Jesus Christ.

How beautiful it is to witness an early awakening to the responsibilities resting with the individual, and who can deny the benefits that ensue from an early desire to bring good influences to bear on the world we live in. May the young soon realize that to be good, combining honesty, purity, love and truth, must give to life the most joyous existence that may be found. Hence let them be assured that to be righteous, to be members of a christian organization, does not require solemnity or suppression of the joyousness of innocent pleasures.

A proposition to revise and reprint the Book of Discipline was presented and resulted in the appointment of a large committee of men and women Friends, and it is hoped their endeavors may result in producing a report that will insure lasting benefit to the Society.

In considering the state of Society as brought out in the reading of the queries and the replies, excellent expressions, especially in relation to attendance of meetings, were made. There is surely need for an awakening to the necessity of diligence in this matter of duty.

The Philanthropic Committee of the Yearly Meeting held two interesting sessions and a full report of the year's work was made. A new committee was appointed to continue the work.

The First-Day School Annual Association held two interesting sessions, the attendance at which was quite large and evidences were presented of the continued good resulting from their existence. Expressions from those in attendance show that there is a feeling of love for one another and for the work, and it is evident that these auxiliaries of the society are introducing vitalizing effects amongst us.

In all Christian organizations the value of these schools is recognized.

The vacant seats of dear friends who have passed from this world remind us of the call which will come to all, and as we journey on, may the warning be felt. Be ye always ready, for the time is not known when your life here will end.

A concern was expressed that our members, and especially the young, should avoid entirely the use of Tobacco, and that none should encourage even its growth. Its absolute uselessness cannot be controverted, and yet what immense sums of money are spent for it. There is no question of the injurious effects of its use on the health, and it is hoped that general education will finally have controlling influence on the vice.

Returning to the various home duties devolving on the individual member, after having had the reviving influence engendered by the annual gathering of our Society, may we look to our Heavenly Father for the Spiritual light that will enable us to more fully live in accordance with our professions, and may God's love be recognized as continually drawing us to be examples of truth and purity.

In the bonds of love, we are truly your friends.

DAVIS FUMAS, Clerk.

FROM INDIANA YEARLY MEETING OF WOMEN FRIENDS, HELD AT RICHMOND, IND., FROM THE 28TH OF NINTH MONTH TO THE 1ST OF TENTH MONTH, INCLUSIVE, 1891.

To Illinois Yearly Meeting:

DEAR SISTERS:—With hearts overflowing with gratitude that we have been permitted again to meet together, we greet you.

Your excellent epistle was very acceptable, and with those from other meetings, forms a bond of fellowship that might not exist, except for the love thus revived and strengthened annually.

We are pleased to note that our younger members have manifested a greater degree of interest in the proceedings of this meeting and are kindly encouraged by their elders to participate therein.

The reading of the Scriptures was strongly urged by the dear sisters who have passed the meridian of life, and who speak from experience, saying we should be more diligent in that regard, for the strength we gain brings us in closer union with the Holy Comforter.

“Search the Scripture, for in them ye think ye have eternal life, and they are they which testify of me.”

Mothers were thoughtfully admonished to deal carefully with their children, rather commending them than censuring; remembering always to praise every meritorious act, rather than continually to censure the many little faults, often trivial in their nature, but which, if censured too strongly, may cause rebellion to arise so that the child's whole nature becomes embittered, and day by day the love of self—esteem, which in a measure is necessary—fails to develop and the youth or maiden can not grow into the perfect man or woman. Tenderly lead the little ones by the hand, gain their confidence, and let them know that Jesus said: “Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of Heaven.”

The First-Day School Association held two very interesting sessions. The reports from some of the schools show an active interest in their growth.

The temperance cause was duly considered, and although some Friends in a measure seem to be luke-warm in this regard, still they are earnest in the work, and any apparent hesitation is inspired by the desire not to permit political discord to be transplanted into the meeting. It is only prompted by the feeling that we should “Render unto Caesar the things that are Caesar's, and unto God the things that are God's.”

There have been indications of late that Friends as a Society are failing to exercise that great influence for good that their fathers did. It is feared that the diminishing numbers and influence of the Society have partly resulted from too great attention to the following of old methods rather than endeavoring to infuse the spirit of old Friends into new methods adapted to new surroundings.

Old methods rigidly adhered to, without reference to appropriateness of time and place, are no longer filled with the breath of the living spirit, that once made them a power. In a degree they become as a petrified body, no longer the fit habitation for the living, working spirit which alone can give vitality to any organization.

We are pleased to hear on all sides discussions as to “The decline of Quakerism,” and to note endeavors to overcome former inactivity. Zealous workers are abroad, and Friend's principles having been once breathed into a soul, can never be effaced. Even though

we be entirely removed from the Meetings and dwelling among a people without knowledge of the principles of our Society, yet we carry this consolation with us and can not fail to sow the seed of Truth.

From our Fourth-Day devotional meeting we were able to come away feeling the full force of the words of our "Quaker poet."

"Lowly before the Unseen Presence, knelt
 Each waiting heart, till, haply, some one felt
 On his moved lips, the seal of silence melt.
 Or, without spoken words, low breathings stole
 Of a Diviner life, from soul to soul,
 Baptizing in one tender thought, the whole."

Signed in, and by direction of Indiana Yearly Meeting of Women Friends, held by adjournments from the 28th of the 9th month, to the 1st of 10th month, inclusive, 1891.

MARY W. COOK, Clerk.

FROM OHIO YEARLY MEETING OF FRIENDS HELD AT MT. PLEASANT, BY ADJOURNMENTS, FROM THE TWENTY-NINTH OF EIGHTH MONTH, TO THE FIRST OF NINTH MONTH, INCLUSIVE, 1892.

To the Yearly Meeting of Illinois:

DEAR FRIENDS:—The reading of the messages from the several Yearly Meetings of our religious fellowship at our opening session, tended to an uplift of feeling, and we believe to a preparation for profitable commingling. Some whose presence has been an especial strength for many years, have since we last met, passed to that assured future which eye hath not seen nor hath ear heard. May the sense of stripping thus brought to us, be so applied in each heart, that instead of desolation we may know enlargement in a consecrated willingness to accept new duty and service. It seems to be God's plan that the ark of truth shall pass from hand to hand. As one generation lays it down another must take it up. God's broad work goes on. If we neglect opportunity we accept barrenness, and others are blessed by the enrichment which comes to souls familiar with the altar of self-sacrifice.

We are few in number and have long felt our body as the least in the sisterhood of Yearly Meetings. After serious consideration it was felt best adapted to our consideration for men and women's

branches to meet jointly, after the first session. It is largely for us to determine whether this change shall tend to profit or loss. We may lose some of the opportunity afforded by one gathering, wholly of mothers, sisters and daughters, another of fathers and sons, but, if we arise to the new opportunity, and apprehend our full duty in a church that recognizes no sex in membership, we may attain the ideal of all being in one Christ. To neglect this opportunity and thereby fall into inertness and irresponsibility will indeed be to fall behind the enlightenment which Friends so early grasped, and which is so surely rooting, not only in the churches of Christendom, but dropping seed into the social fabric of other civilizations—a recognition of the truth that man and woman are entirely co-ordinate in every relation.

In the presentation of our condition during the answering of our queries, we were forcibly urged to make individual application of the remissness apparent by the self query, "Is it I." If there is conviction felt that the standard of our queries, or that the representation in our answers thereto is too high for our practice, let the matter be happily righted by so amending individual life and character, as to accord conditions with standard.

The evidence brought to us in the epistles received, of activity throughout our entire border in good word and work is truly stimulating, bearing as this evidence does any assurance of that spiritual anchorage essential to higher service. Without this anchorage, effort must return to the worker void, however it may benefit the recipient.

We have been impressively admonished to keep it in remembrance that God is an ever present Helper; that it is the absence of this recognition in each heart that brings a sense of his removal from us.

The advantage of association in philanthropic effort is increasingly acknowledged.

The report of our Philanthropic Committee indicates a growth as we continue in this service. The incumbent duty becomes more and more apparent, and as we are alive to opportunity, avenues for the little which our situation makes practicable appear.

The valuable work of the First-day School has been feelingly acknowledged, and the Yearly Meeting has accepted a closer relation with the School Association than ever before. During one session of the Association the children were gathered with us. The young bring

with them so much of the Divine, that the hearts of many were made to overflow, and in this commingling of spirit, the nearness of the Heavenly Father was especially felt.

The exposure of the young to the devastating influence of the press, we feel indeed calls for utmost vigilance. Since we cannot assuredly protect any from contaminating approach, it behoves all to be diligent in so cultivating tastes that there may be an instinctive recoil from the unseemly. As an abundant supply of wholesome bone, nerve and muscle producing food so meets the wants of nutrition as to spare the child from the nameless longings which tends to the use of the stimulant and narcotic for relief; so an adequate supply of pure reading, if properly presented to the understanding, may forestall the impure page. The eye trained to appreciate the picture true to nature, and presenting that which is pure and valuable, finds the crude, vulgar picture revolting. This thought has urged upon us the importance of carefully guarding and abundantly supplying the family reading table.

Throughout our meeting we have felt cause to render thanks that visitors have been sent among us, and that the bread of life has been broken in our midst, which has seemed indeed as the everlasting gospel; that crystal fountain which washes away every defilement. If we come to realize this cleansing condition, then can we say, "Come, brother, come sister, let us go to the house of the Lord." If thus thoughtful and prayerful, can any feel excused from gathering for worship, and in form as well as spirit, watching one hour?

With an expression of tender love, we are your friends.

Signed in, and by direction of the Meeting.

JOSEPH S. HARTLEY, } Clerks.
SARAH C. FOX. }

FROM THE YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS, HELD IN NEW YORK FROM THE 23RD TO THE 26TH OF FIFTH MONTH, INCLUSIVE, 1892:

To Illinois Yearly Meeting of Friends:

DEAR FRIENDS:—Your epistle and those from other Yearly Meetings have been read, and as evidences of the bond of common faith and purpose that unites us as Friends, they are gratefully re-

ceived. And as it is pleasant and helpful to exchange these assurances of love and sympathy with the distant members of our religious body, may we also be moved to break through the bounds of mere membership and give to those outside our organization some tangible expression of fellowship and love. This has been urged upon us in our meetings and we have been cautioned against the selfish, exclusive love that hesitates to cross denominational lines. The tendency, however, toward recognizing philanthropy as pre-eminently religious work is becoming more and more marked, and the question of making this a prominent feature of First-Day School work has been discussed by our First-Day School Association.

The continually increasing interest in First-Day Schools elsewhere, as attested by the epistles received, is gratifying. A movement has been made among us toward a more complete organization for the purpose of securing mutual help and encouragement by means of Conferences of First-Day School workers throughout the Yearly Meeting. Our duty to God includes our duty to man, and the religious training of the child must include the development of philanthropic motives.

It were well to note that "the fields are white unto the harvest," but let us not bewail the scarcity of laborers until we have employed the eager and efficient hands of our young people and children who are waiting only to be led.

Being ourselves in the midst of the important work of revising our Discipline, it is encouraging to note the report of a similar work being undertaken by two other Yearly Meetings; encouraging, because we take it as a sign of progress. The principles upon which we build are eternal; and in them we believe there can be no revision of them; but the application of these principles to the affairs of life must change as our environment changes; and in this age of rapid growth and development, frequent readjustments are imperative.

"New occasions teach new duties;
Time makes ancient good uncouth,
He must upward still and onward
Who would keep abreast of truth."

That the Divine Spirit of Progress is working in our midst, is evidenced by the frequently expressed desire, not only to interest the younger members in our work, but to make them sharers in that work, and to modify our methods, if need be, to secure their earnest co-operation.

To rid ourselves of the terrible evils that are abroad in our land to-day, we must begin with the children and guide them along the right paths while they are yet too young to direct their own lives.

The question of temperance engages our attention more and more every year as we see the growing need for workers in that field.

We are much interested in the subject of Friends' Schools and feel that we must not only try to have our children under their care, but that we have a duty to perform in regard to our young Friends who are trying to qualify themselves as teachers. There is a great need felt in our Society for teachers in membership with us and we think we should do all we can to help those who desire to become such.

We have been favored by the presence of several ministers from other meetings, and we are grateful to them for the clear exposition of our views set forth in the public meetings attended by many non-members. We are also grateful for the practical application of Divine wisdom to the affairs of our business meeting.

In conclusion let us hope that new light and power will be given to us all with which to continue the good work that our Society is carrying on with so much earnestness; and may each member do his or her utmost for the good of all mankind.

With feelings of love and fellowship, we remain your friends.

Signed by direction of the meeting.

WM. H. WILLITS, } Clerks.
JANE W. CARPENTER, }

FROM GENESEE YEARLY MEETING OF FRIENDS, HELD AT FARMINGTON, N. Y., BY ADJOURNMENTS FROM THE 13TH OF THE SIXTH MONTH TO THE 16TH OF THE SAME, INCLUSIVE, 1892.

To Illinois Yearly Meeting of Friends:

DEAR FRIENDS:—Another year, with its many vicissitudes, joys and sorrows, has passed away, and again we can acknowledge with thankful hearts to “The giver of every good and perfect gift,” the privilege we so much enjoy of mingling together in Christian fellowship and spiritual communion with the Father, believing that as all

have need to come to the same fountain of life, love and truth, it is well to know of the hopes, aspirations and achievements of those who are of the same household of faith, but who are so widely separated from us by intervening space.

We have in attendance dear friends from other Yearly Meetings whose presence and labors of love have been strengthening and encouraging to us, and many lessons of instruction have been received, which we trust will be long and practically remembered.

Excellent epistles have been received from all the Yearly Meetings with which we correspond, and as we remembered that the Apostle Paul sent letters to the Christian Churches of his day, we were led to conclude that they were very much like unto ourselves. They had their trials and difficulties to contend with, and in those little messages of Christian regard and sympathy, there is often the inspiration we need, exerting its influence over our own lives, and in ever widening circles leading inspiration to the world around us, and as this is faithfully pursued, righteousness becomes the common heritage of all peoples, a work that was commenced in Jerusalem, and on the shores of Galilee.

In reviewing the state of Society we have to lament the evidence of neglect in the attendance of our religious meetings, and we were exhorted "Not to neglect the assembling of ourselves together for public divine worship, as this was our reasonable duty," for some of us do know that the proper observance of this reasonable service makes it easier to fulfil our other requirements.

Did we but show the same diligence in the attendance of our religious meetings that we manifest in our worldly concerns, they would be much larger and more interesting occasions.

Many think it useless to attend meetings unless there is a vocal ministry, oblivious to the fact that were there not more dedicated minds than their own no such opportunities would exist.

If we go to listen to these consecrated ones, how e'er greatly they may be gifted, leaving our own part of the work undone, it will be like writing our names in the sands of the sea shore, the first wave of temptation will efface the impressions forever.

Many interesting reports were received from the different First-Day Schools, and the question was asked, "What has the School done for the Meeting?"

The answer received brought encouragement and cheer. Where a meeting had gone down, and the house was in a neglected and dilapidated condition, as a result of starting a First-Day School the house has been repaired, repainted inside and out, and it is now one of the largest and most flourishing schools in the Yearly Meeting.

Several instances were related where children of other denominations, when allowed to attend our schools, preferred our methods to their own. Such possibilities are awaiting for development in more localities than one, and many stand waiting to be invited to come in and mingle with us, and we can but desire that there may be a greater willingness to improve the opportunity for influencing these young minds aright.

Young life is full of hope and promise, and our heart's desire goes out in earnest petition that we may be enabled to lead these dear youths to the true fountain—the Christ power in their own hearts, which will prove a wise counselor in all the concerns of life.

“Will make the path of duty plain

And give them strength to walk therein.”

The subject of Temperance continues to claim our serious consideration, and we feel it to be a source of thankfulness that the answer to our query in regard to the use of intoxicants attests our almost entire exemption from its use; may it ever be our condition is our prayer, and not only for our own religious Society, but all who bear the Christian name, that they may be ready and profit by the language, “Wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise.” Dear friends, with the desire that the grace of God may so continue in and abound with us that we may all be found fruitful in the fields of offering and joyful in the house of prayer, we bid you an affectionate farewell.

Signed by direction and in behalf of the Meeting aforesaid.

REBECCA E. ZAVITZ, } Clerks.
JONATHAN D. NOXON, }

EPISTLES TO FIRST-DAY SCHOOL ASSOCIATION.

From Genesee First-Day School Association to that of Illinois, to be held in Ninth Month, 1892.

DEAR FRIENDS:—From the impellings of the inner voice we feel

bound to respond to your inspiring epistle in words of encouragement that you with us may be ever found faithful in upholding those higher principles of love and good will to humanity, and in teaching the young aright; for most assuredly, "as the twig is bent the tree is inclined." We are thus admonished of the great necessity of doing our duty to the young at all times. The All-seeing eye is able to direct us in culling the sweets from every source to make up the strength of the chord which shall in future years be a safe-guard to our pathway in life. We acknowledge the efficacy of thus meeting together in the capacity of a Yearly Meeting Association. Much encouragement is manifested from the present outlook. The young are seeing the necessity of beginning to put on the armor of righteousness that they may be qualified to advance this important work, and to look to the inner voice for the interpretation of the lessons contained in the Scriptures of truth. They themselves point us thereto. Therefore let us be willing to do whatever our hands find to do without complaining, or distrusting Him who doeth all things well. Remember every cloud has its silver lining, and he who knoweth his leader never desponds, but is ever found trusting in that power in which all strength and honor lies. Therefore, dear co-laborers, let us be found clothed with all the virtues and graces that compose the christian life, sowing the seeds by the wayside, trusting the harvest to Him, who is ever watchful, to bring forth that which is well-pleasing in his sight.

We rejoice to have with us venerable co-workers from kindred associations, whose helpful presence has been an encouragement and strength to us.

The reports in most cases from our different schools have been gratifying and helpful. Our usual number of schools is maintained.

The query was asked if the First-Day School had been a nursery to the meeting. It was answered so fully in the affirmative as to leave no doubt that it has been, and is most effective in building up, and increasing an interest in our meetings.

The kindly epistles too, which we have received from all the associations with which we correspond bearing to us evidences of growth in other parts, and filled with love and life, came as an inspiration, saying, "be of good cheer, we are overcoming the world," and endeavoring to implant in our various localities the kingdom of righteousness.

Signed by direction and on behalf of Genesse First-Day School Association.

SAMUEL P. ZAVITZ, } Clerks.
ALBERTA WEBSTER, }

From the First-Day School Association of Ohio Yearly Meeting to that of Illinois:

DEAR FRIENDS:—In the arrest of thought at our annual comingling the question arises, What is the next step for us that we may best further the work which we so desire to keep in harmony with the example of the blessed Master?

Behind us lies the memory of the little bands of workers who here and there, so faithfully true to conviction, instituted and sustained the initeration of the First-Day School movement. Gratitude and honor to them. In untried waters they skillfully stemmed the tide. Now, with increased numbers and enlarged opportunity, what is duty and what is possible for us? Are we so baptized and dedicated in spirit as to adequately nurture and enlarge the planting which, as we look back, seems indeed to have been watered by tears? We would wish not only to call attention to our extended opportunities for impressing by word upon the young our principles and testimonies, but we would urge with renewed zeal that most emphatic teaching,—the practice in accord with them. We have been reminded that Jesus lived the truths he taught. He taught nothing he could not practice. We seek to teach the truths he taught. Of what avail to impress upon the young the principles of love and good will, if by daily practice we illustrate the contrary? How careful we must be to so regulate our own natures as to do no violence to the fine sensibilities of the child.

In common with you and others, we are deeply interesteed in the new departure planned for the School Lessons the coming year. Those who have this work in charge having for years modified their labors to meet expressed preference, now feeling the time fully ripe for giving up uniformity with the International Lessons, it seems right to accept this judgment with entire cheerfulness, thus fulfilling the injunction to, in honor, prefer one another. Those who have so

long borne this heavy and perplexing labor need a unanimity of support. They know as we cannot know, the difficulties and limitations they have experienced in so long yielding to the pressure for uniformity. A heavy responsibility rests upon them. Let us in faith stand firmly with them while they reach out toward what many believe must be new vantage ground.

One session of our association has been made particularly bright by the presence of the children with impressive exercises. The query presses: Had the voices of these been earlier welcomed in religious service adapted to their capacity, might there not have been an enrichment in striking contrast to present conditions?

The epistles received and acceptably read at this time brought the blessed assurance that we are not left comfortless, but the promise to the disciples is verified to the true disciples always. If we are in doubt, knowing not what may be for us in the future, let us live trusting in the assurance that if we have the heavenly leader, all will be well.

In the bonds of christian fellowship we bid you an affectionate farewell.

Signed on behalf of Ohio First-Day School Association by direction of its Annual Meeting held Eighth Month, 1892.

ESTHER J. FOX,
MARIETTA HARTLEY, } Clerks.

From Baltimore Yearly Meeting's Central Committee on First-Day Schools to Illinois First-Day School Association,

DEAR FRIENDS:—We greet you with hearts overflowing with emotions of love and gratitude to the dear Father, for the spiritual feast so abundantly bestowed at this, our annual gathering. The epistles from our distant sisters draw and cement us closely in the work of gathering the Father's lambs. Though our work is but in its infancy, foreshadowing the good that we hope to reap, we think we have made an advance in the growth of intellectual and spiritual life.

As we improve our schools in efficiency their usefulness will be more and more extended and thus draw those outside the fold to our

standard. To make our work a success we must have teachers who strive to reach, interest and instruct every child in the class. To do this the teachers must be dedicated to God and this service, strong in faith, patient to await results, realizing the importance of the labor.

We should encourage and stimulate intellectual and moral life, impress them with the need of close self-examination, that they may learn to hear the "still small voice," to encourage and recognize the germ of religious truth which lies buried in every soul, awaiting the conditions that will cause germination and growth.

Truth and religion must not be taught as a lifeless form, but as a quickening power and guide to every soul. The study of the life of Jesus will exemplify this, for what He taught He lived, and thus we may lead the child to his source of strength and to reliance on the Father.

We have not accomplished all that we desire in regard to holding conferences, visiting schools and the like, yet many happy features have attended our efforts; and we believe that the great work in which we are engaged is gaining rather than losing ground in the various branches of our Yearly Meeting.

There has been neither increase nor diminution in the number of schools within our borders, but great earnestness of purpose is manifest in many of them.

The "Lesson Leaves" are used in all the schools and are felt to be valuable aids in teaching. Several schools report using, in addition to these, Friends' Intelligencer and other reading matter of an instructive and devotional character.

The Youth's Meeting, held on First-day afternoon of Yearly Meeting week, was very largely attended, and was an occasion of unusual interest, in the exercises of which many young people participated, and showed by the character of their selections and the manner in which these were rendered that the participants were fully alive to the importance of the work before them.

Most of our schools have Monthly Meeting committees, whose duty it is to have a general oversight of the exercises of the schools.

Some of our schools meet before and some after meeting; and five are in session all the year.

Not many of the schools hold regular Teachers' Meetings, bu

those who have established this order of things feel that much interest and advantage is derived therefrom.

Some of the schools devote one session each month to temperance exercises. This, too, is found to be a bright and interesting feature of the work.

We realize that though the number of Friends in the West is comparatively small, they are able to do a great work; for we know that where two or three are gathered in His name, He is with them, and if God is with us, and we with Him, we are sure of victory. So let us stand fast in one spirit, holding forth the word of life, that we may rejoice in Christ, and in the knowledge that we have not labored in vain.

Signed by direction and on behalf of Baltimore Yearly Meeting's Central Committee on First-Day Schools.

ARTHUR L. LAMB, Chairman.

SARAH R. MATTHEWS, Clerk.

To Illinois Yearly Meeting First-Day School Association.

DEAR FRIENDS:—It is our privilege again to assemble to consider the interests of the First-Day School, and it is a pleasure as well as a strength to us, to know that our brethren elsewhere are engaged in a similar duty. In the feeling that our own labors have been blessed in proportion to the faithfulness with which we have performed them, we desire to encourage all to whom these words may come to persevere in the work of the Schools.

And what is the work of the Schools? Is it to cultivate the habit of associating one with the other and thus to strengthen a social bond among our own members? This certainly is a function of the school, and one that is recognized in other religious organizations as a means and source of growth.

Is it to swell the numbers of the Society that the school exists? They cannot help promote and expand the Society, but not for this alone, are the schools justified.

Is it to familiarize our young people with the faith and testimonies of the Society? The schools can do no less, but must do more.

Is it to inculcate healthful, moral sentiments? Certainly, and still more.

Is it to make the pupils more familiar with the text of the Bible, to help them to a clearer understanding of its history, its nature and wonderful lessons? Most assuredly, but still more.

- The end of all religious organization and of the labor within such organizations, is or should be the cultivation of the religious sense; the sense of dependence upon God; the sense of loyalty and love to Him; the delights of companionship and communion with Him; and no agency quite fulfills its mission that does not make this the objective point; above creeds or beliefs or their acceptance or promulgation; above societies or their growth; above all else. The injunction of the Master comes with full force to us all engaged in the First-Day School work.

“Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” (Matt. vi. 31.)

Therefore, dear Friends, in your labors endeavor to realize in all your contacts with the dear young people, the high and delicate and responsible nature of your task. Be not concerned overmuch about beliefs; these are often matters of environment. Nor about forms; for these are but the husks of religion or of worship. Nor about numbers; for if our aims are right and our motives pure and true, God, Himself, will take care of results. But, as teachers, never cease to press upon the attention of your pupils, the thought of the goodness, the tenderness, the love of the Everlasting Father. Lead them by such paths as you may to love Him. Not, perhaps, through didactic essays; not by formal teachings, but through His works which ever and always evince His attributes; through the countless lessons of His superintending care; through the words of His beloved Son; the matchless example of the world; through His inspeaking voice in your own hearts.

When the teacher is imbued with the Spirit which gave to Paul's words their influence, to Luther his fervor, to Fox his power, the spirit that has made the word of every true servant of God fruitful in all times, the school becomes the nursery of the church; nay, more, the nursery of righteousness, and occupies a place of responsibility and importance not secondary to the meeting but equal to it. A properly conducted First-Day School is the childrens' meeting; their hour of worship. It should be made so; it may be made so. And our prayer for ourselves is, and for you to whom these words may come

that through prayer and communion, we may all so live as in the Divine presence, be so permeated with the Divine essence, and so conduct our instruction that we may hope to reach the hearts of the children and to find our labors fruitful.

With salutations of love, we remain your friends.

JOSEPH A. BOGARDUS, } Clerks.
AMY WILLETS, }

New York, 5th Month, 25th, 1892.

DATES OF MEETINGS.

ILLINOIS YEARLY MEETING.

Opens at 10 a. m. on the second Second-Day before the last First-Day in the Ninth Month of each year (or Ninth Month, 11th, 1893).

The Meeting of Ministers and Elders gathers at 10 a. m. on the Seventh-Day preceding Yearly Meeting.

The Representative Committee meets at 8 a. m. of Second-Day on which the Yearly Meeting opens.

Meeting for worship is held during Yearly Meeting week at 10 a. m. on Fourth-Day.

The Illinois First-Day School Association meets at 3 o'clock, Seventh-Day afternoon preceding Yearly Meeting, and at 8 p. m. on Third-Day of Yearly Meeting week.

Blue River Quarterly Meeting is held at Benjaminville, McLean county, Illinois, on the fourth Seventh-Day in Second Month, and on the Seventh-Day, one week preceding the Yearly Meeting in Ninth Month. At Blue River, Washington county, Indiana, on the fourth Seventh-Day in the Fifth Month. At Clear Creek, Putnam county, Illinois, on the fourth Seventh-Day in the Eleventh Month. All at 10 a. m.

The Quarterly Meeting of Ministers and Elders is held at 2 p. m. on the day preceding the Quarterly Meetings.

Blue River Quarterly First-Day School Association meets at 8 p. m. on Sixth-Days preceding the Quarterly Meetings, at the place of Quarterly Meeting.

Blue River Monthly Meeting is held on the first Seventh-Day in each month. Meetings for worship on First-Days at 11 a. m.

Blue River Executive Meeting is held on the second Fourth-Day in the First, Fourth, Eighth and Tenth Months. Meetings for worship at 11 a. m.

Clear Creek Monthly Meeting is held on the Seventh-Day following the first Fifth-Day in each month. Meetings for worship on First and Fifth-Days, at 11 a. m. from 1st of Eleventh Month to 1st of Fifth Month; at 10 a. m. from 1st of Fifth Month to 1st of Eleventh Month.

Benjaminville Monthly Meeting is held at 11 a. m. on the second Seventh-Day following the first Fifth-Day in each month except in Ninth Month, when it is held on the first Seventh-Day following the close of the Yearly Meeting. Meetings for worship on First-Days at 11 a. m.

Richland Monthly Meeting is held at Hoopeston, Illinois, on the first Fifth-Day of each month at 11 a. m. Meetings for worship on First and Fifth-Days.

East Jordan Executive Meeting is held on First-Day following the third Seventh-Day in Second, Fifth, Eighth and Eleventh months. Meetings for worship on First-Days at 11 a. m. Preparative Meetings are held at the conclusion of the Executive Meetings.

Chicago Executive Meeting is held on the second First-Day in the Second, Fifth, Eighth and Eleventh Months at 12 m. Meetings for worship on First-Days at 10:45 a. m. Preparative Meetings are held on First-Days, preceding Executive Meetings, at 12 m.

An Indulged Meeting under the care of Clear Creek Monthly Meeting is held at West Bureau, Bureau county, Illinois, on every First-Day at 11 a. m.

Prairie Grove Quarterly Meeting is held on the first Seventh-Day at West Liberty in Third Month, at Prairie Grove in Sixth Month and at Marietta in Twelfth Month, at 11 a. m., and on the Fourth-Day preceding Yearly Meeting at Highland in Ninth Month at 10 a. m. Quarterly Meeting for Ministers and Elders is held at 9:30 a. m. on the day of Quarterly Meeting, in the Third, Sixth and

Twelfth Months, and in the Ninth Month on the day preceding the Quarterly Meeting at 10 a. m.

Prairie Grove Monthly Meeting is held the last Fifth-Day in each month. Meetings for worship First and Fifth-Days, at 11 o'clock a. m.

Wapsienonoc Monthly Meeting is held on the last Seventh-Day in each month. Even months at Highland and odd months at West Liberty, Iowa. Meetings for worship First-Day at West Liberty and Highland, at 11 a. m.

Marietta Monthly Meeting is held on the second Seventh-Day in each month, at 2 p. m., except in the Ninth Month, when it is held on the First Seventh-Day. Meetings for worship on First-Days at 11 a. m. First-Day School after meeting for worship.

Nebraska Half-Yearly Meeting is held on the last Second-Day in Fourth and Tenth Months; at Lincoln in the Fourth Month, and Genoa in the Tenth Month, at 11 a. m. The meetings for Ministers and Elders the Seventh-Day preceding at 2 p. m. Organized at Lincoln on the first Second-Day in the Twelfth Month, 1889, at 11 o'clock, a. m.

A Young People's Meeting is held in connection with the Half-Yearly Meeting at 3 o'clock First-Day afternoons.

Genoa Monthly Meeting is held on the third First-Day in each month. Meetings for worship every First-day at 11 a. m.

Lincoln Executive Meeting is held on the second Fifth-Day in the Second, Fifth, Eighth and Eleventh Months, at 2 o'clock p. m. Meeting for worship on the second and fourth First-Days of each month, at 11 o'clock a. m.

CLERKS AND CORRESPONDENTS.

ILLINOIS YEARLY MEETING.

CLERK.

Oliver Wilson, Magnolia, Putnam county, Illinois.

CORRESPONDENTS.

Mattie M. Wilson, Magnolia, Putnam county, Illinois; Edith A. Mills, Mt. Palatine, Illinois.

TREASURER.

Amos B. Wilson, Magnolia, Putnam county, Illinois.

LITERATURE DEPOSITORY CLERK.

Abel Mills, Mt. Palatine, Illinois.

MEETING OF MINISTERS' AND ELDERS' CLERK.

Lauretta H. Nichols, State Centre, Iowa.

Blue River Quarterly Meeting Clerk.—Abraham H. Brown, Holder, Illinois.

Blue River Monthly Meeting Clerk.—Ortis Baynes, Salem, Indiana.

Blue River Executive Meeting Clerk.—James W. Heacock, Canton, Indiana.

Clear Creek Monthly Meeting Clerk.—Mary A. Mills, Clear Creek, Illinois.

Benjaminville Monthly Meeting Clerk.—Jennie E. Coole, Holder, McLean county, Illinois.

East Jordan Executive Meeting Clerk.—Martha A. John, Penrose, Illinois.

Chicago Executive Meeting Clerk.—Edward Speakman, 482 West Adams street, Chicago.

Richland Monthly Meeting Clerk and Correspondent.—Mary Lukens, Hoopston, Illinois.

Prairie Grove Quarterly Meeting Clerk.—Josephine T. Hollingsworth, West Liberty, Iowa.

Prairie Grove Quarterly Meeting Correspondent.—Thomas E. Hogue, Downey, Iowa.

Prairie Grove Monthly Meeting Correspondent.—Robert Blackburn, Winfield, Iowa.

Prairie Grove Monthly Meeting Clerk.—Hettie Russel, Winfield, Iowa.

Wapsienonoc Monthly Meeting Correspondent.—Horace G. Welch, Downey, Cedar county, Iowa.

Wapsienonoc Monthly Meeting Clerk.—Josephine T. Hollingsworth, West Liberty, Iowa.

Marietta Monthly Meeting Correspondent.—Benjamin F. Nichols, State Centre, Iowa.

Marietta Monthly Meeting Clerk.—Anna M. Shumway, Hartland, Iowa.

Lincoln Half-Yearly Meeting Clerk.—Mary Anna B. Truman, Genoa, Nebraska.

Lincoln Executive Meeting Clerk.—Russell Lownes, Lincoln, Nebraska.

Genoa Monthly Meeting Correspondent.—George S. Truman, Genoa, Nance county, Nebraska.

Genoa Monthly Meeting Clerk.—David H. Brown, Genoa, Nance county, Nebraska.

ILLINOIS YEARLY MEETING COMMITTEES.

REPORT OF NOMINATING COMMITTEE.

We report the following committees as coming within the province of the Nominating Committee:

- Exercise Committee.
- Revision Committee.
- Epistolary Committee.
- Correspondents Committee.
- Dining Hall Committee.
- Finance Committee.
- Philanthropic Committee.
- Representative Committee.
- Visiting, Isolated and Literature Committee.
- First-Day School Work Committee.

REPRESENTATIVE COMMITTEE.

- Martha Baynes, Salem, Ind.
- Lowry Trublood, Salem, Ind.
- Thomas H. Trueblood, Hitchcock, Ind.
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 Katie Shotwell, Garrison, Neb.
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INDEX.

	Page
MINUTES OF PROCEEDINGS	3
REPORTS OF COMMITTEES—	
Finance	13
Dining Hall	13
Philanthropic Work	14
Corrupt Literature and Social Purity	16
Women's Meeting	17
Indian Affairs	18
Lotteries, Gambling and Kindred Vices	19
Peace and Arbitration	22
Prison and Reform Work	23
Temperance	26
World's Congress Auxiliary	28
" Fair "	31
Department of Religion	32
Liquor Traffic	34
Prize Fighting	35
Librarian	36
Visiting	36
First-Day School Interests	37
ANSWERS TO QUERIES FOR MINISTERS AND ELDERS	38
EXERCISES OF MEETING FOR MINISTERS AND ELDERS	39
EXERCISES OF YEARLY MEETING	42
EXERCISES OF FIRST-DAY SCHOOL CONFERENCE	50
MINUTES OF FIRST-DAY SCHOOL ASSOCIATION	51
DIRECTORY REPORT	53
REPORT OF WESTERN DEPARTMENT,	53
STATISTICAL TABLE	55
MEMORIAL—Susan Yardley Truman	56
"THE INNER LIGHT," by T. E. Hogue	58
EPISTLES	
Baltimore	69
Philadelphia, Men's Branch	72
" Women's Branch	73
Indiana Men's "	76
" Women's "	78
Ohio	80
New York	82
Genesee	84
EPISTLES TO FIRST-DAY SCHOOL ASSOCIATION	
Genesee	86
Ohio	88
Baltimore	89
New York	91
DATES OF MEETINGS	94
CLERKS AND CORRESPONDENTS	97
STANDING COMMITTEES	
Designation of Committees coming within	
Province of Nominating Committee	99
Representative	99
Philanthropic	101
Nominating	104
Dining Hall	104
Visiting, Isolated and Literature	104
First Day School	105
LINES OF WORK AND SUPERINTENDENTS	106

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